Vita Sana & Longa.

THE Preſervation of *Health*, AND Prolongation of *Life*.

Propoſed and proved.

In the due *obſervance* of *Remarkable Præcautions*.

And daily practicable *Rules*, Relating to *Body* and *Mind*, compendiouſly abſtracted from the *Inſtitutions* and *Law* of Nature.

By *E. Maynwaringe*, Dr. in Phyſick.

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Senec.

LONDON,
Printed by *J. D.* Sold by the Bookſellers, 1669.

151. o. 191. (1)

EVERARDUS · MAYNWARINGE · MEDICINÆ · DOCTOR · ÆTATIS · SUÆ · 35 · 1668.
R. White fec

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The Preface.

Having ſome Years ſince put forth a rough draught, or indigeſted Notions, upon this Subject: *with intentions then to reviſe and finiſh at more leaſure, when opportunity was afforded me: yet other* Subjects *and* buſineſs *ſo put me by, as I thought not at all to reaſſume this matter again, nor make any farther proſecution. But being informed by ſeveral, that this* Subject, *and the managing of it, was acceptable to many; and that no* Copies *was remaining with the* Book-ſellers, *but clear ſold off, and yet inquired for, but not to be had: I was* ſollicited *and* deſired *to reprint it, for the publick good and ſatisfaction of*

those that desire to be regulated in the course of their lives, and to be informed the right way for preserving of Health, *and* prolonging *of* Life.

Considering then that Health *and* long-life, *are the two great desiderable enjoyments, and perfection of* Humane Nature; *coveted and aimed at by all: and that I might not be taxed as refractory and obstinate, refusing to gratifie such reasonable Desires, for the acquiring those laudable ends: I was hereby moved to set upon the* Work *again, for improvement and finishing what I had left imperfect and defective in the* former Tract. *But upon revising those sheets, much came in my mind to* add *and to* alter; *so that little of the old stock would remain: I then thought it best to lay a new foundation or* Platform *of Title; that I might not be ingaged to the* Order, Rule, *or* Matter *of the old Structure; but have full liberty to manage the Work as my* genius *should lead me.*

Accordingly, and with this freedom, I have here proceeded, to draw forth and present to you this delectable Theam *of* Health *and* Long-life, *with the most*

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profitable advantages the Subject imports, and eaſe of acquiring, your capacities will admit.

Whoſoever therefore deſires to live *long, to ſee their* Childrens Children; *to preſerve their* youth, ſtrength *and* beauty; *to be free from moleſting* pains *and loathſome* Diſeaſes; *to preſerve their* ſenſes, *and enjoy the perfection of mind to the extremity of Age; let them conform and be obedient to the* Hygiaſtick *Laws and Rules hereafter preſcribed; and they may expect what is here propoſed for their reward. Nor ſhall I exact and require of you an irkeſome ſtrictneſs, or* Leſſian *preciſeneſs to eat and drink by* weight *and* meaſure: *but a reaſonable obſervance, ſuteable and well agreeing with a ſober rational perſon, not* reſtraining *convenient liberty, and the lawful pleaſure of life. Nor can a* regular *courſe of life be thought troubleſome, as a difficult and hard reſtraint; but moſt pleaſant and free, except to thoſe accuſtomed to the contrary; and the leaving of thoſe ill cuſtoms is the difficulty; but the Rules injoyned be facile and eaſie to obſerve.*

Quod aſſuescenti primum difficile; non erit aſſueto.

And

And having once acquired a good habit and constant use; to return to an irregular intemperate living, would be a far greater burthen and irkesome, if enjoyned and imposed, then the declining and deserting a destructive course, for a laudable wholesome regimen, most consonant to a rational Creature.

Qui medicè vivit, sine medicis diu vivet:
Qui non medicè vivit, cum medicis sæpe, sed non diu erit.

He that lives by Rule and wholesome Precepts; takes the best course of Preventing Physick: he's a Physician to himself, and needs not the help of others: but they that live carelesly and irregularly, contemning Physical Rules as unnecessary Observations; shall be constrained to Physical Remedies, as necessary helps; and must often resign into the hands of Physicians.

E. M.

LONDON,
From my House in
Clarkenwell-Close.

Licensed,

August the 4th, 1669.

ROGER L'ESTRANGE.

ERRATA.

PAge 5. line 19. read *illæ*. p. 21. l. 17. *immethodically*. p. 27. *positivè*, in the Margent. p. 39. l. 13. *parts*. p. 36. l. 17. *aromatical*. p. 72. *inimicum* in the Margent. p. 151. l. 29. *quis*.

In the second Part.

Page 24. line 27. read *eradicate*. p. 30. l. 14. *radiant*, p. 32. l. 15. *deobstruct*.

Long Life,

AND

Means to attain it.

Section, I.

IN the *Primitive* Age of the *World*, mans *life* was accounted to be about 1000 *Years*; but after the *Flood*, the Life of Man was *abreviated* half; and none then attained to the *tearm* of the first *Age*, except *Noah*, who lived 950 Years: and after three *Generations* from the *Flood*, their lives were reduced to a *fourth* of the *Primi-*

Mans Age shortned.

tive Age; and their *lives* ordinarily exceeded not two hundred Years.

About *Moſes* his time, the *Age* of Man was yet ſhorter, commonly not exceeding 120 *Years*, which alſo was *his Age* when he died: yet we find upon Record in *Sacred Writ*, and from *Eccleſiaſtical Writers*, that after *Moſes* ſome lived 240 and 260, yet that was *rare*; but more *frequently* 120, which was then the *common* Age.

Mans Age 120 years.

Now the *Age* of Man is reduced to *half* that: 60 or 70 years we count upon. But although in *general* we find this *gradual declenſion* and abreviation of mans *Life*, in the ſeveral Ages of the *World*; yet muſt underſtand it was not *equally* ſo in all *parts* of the World together; but *places* and *climates*, and *manner* of *living* of a people, cauſe much *difference* in the *protraction* of their *lives*, that at the ſame time, ſome people of *peculiar places*, were longer lived, by a *third* or *fourth* part, then others of another *Climate* or *Region*, as the *Northern* People: and in *colder* Countreys, they are longer lived then in the *hot Climates*, and this by reaſon of the *heat* that *opens* the *Pores*, and

Mans Age 60 years.

Age of man differ in ſeveral places.

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cauſeth ſo great a *tranſpiration*, that *exſiccates* and *enervates* the body: but a *cooler Air* prohibits and reſtrains ſuch *immoderate tranſpiration* and exhauſtion; keeps the *ſpirits* vigorous and *united*, and preſerves the *alimentory Juyces* of the body from too frequent and *immoderate exſudation*.

If we examine into the *Ages* of other *Creatures*, we find little difference in their *durations*, to what they were in the *Primitive* Times, and *infancy* of the World; who keeping to the *Rule* of *Nature* implanted in them, do preſerve their *Beings*, and degenerate little from the *integrity* of their *durations*, allotted to them from the *beginning*. Now why mans days *ſhould* be thus *abreviated* and ſhortned from what they were and the *tearm* of his life reduced to ſo ſhort a *continuance*, gradually declining in the ſeveral *Ages* of the World, is fit matter to inquire into.

Other Creatures keep their Age.

The *cauſes* of the *abreviation* of mans *life* will appear, if we *compare* the manner of our *living* now with that of the *firſt Age* of the World; and from thence, how every *generation*, have *worſted* themſelves by a *degenerate* condition of

Why mans life is ſhortned.

life, *unsuitable* to the *institutions* of Nature. And since we must of necessity allow and admit of *hereditary infirmities*, and *traductive* debilities of Nature; we cannot but expect (unless by *great reformation* of the injurious *customs* and *vices* of these latter Ages) but that *we* and our *posterity* shall *degenerate* yet still into a *worse* & *sooner fading* state of life. For, as the *principles* of our Nature are *more infirm*, tainted, and *debauched* from our Parents and Progenitors, then *those* of former *Ages*, of more *vigour*, *soundness* and *integrity*; are likewise *more propense*, and liable *worse* to be *depraved* and degenerate, and consequently of *shorter duration* and continuance.

Mans life likely to be yet shorter.

Now if we inquire into the *condition* and *manner* of *living* of the *Antients*, comparing with the *customs* and *fashion* of this *Age*; we shall find so much *difference* and *irregularity*. from the appointment and *injunction* of Nature, that may give full satisfaction to the *quæry* and matter in hand.

Different living now to that of former times.

In the *infancy* of the *World*, man provided and sought after the necessary *requisites* for his *Being*, and was contented

ted with a *competent ſubſiſtence* which Nature did *purely* require: but in *proceſs* of time, Man was not ſatisfied with the *bare reparations*, and *neceſſary props* of Nature, moſt wholeſome and *conſervative* of his *Being*; but hunted after *variety* and *exceſs*, to pleaſe and gratifie his *ſenſitive Appetite*. Thus one *Age* taught *another* to be irregular and *diſordered*; and ſtill dictated *novel inventions* to the ſucceeding Generation, to fill up and perfect what their *Predeceſſors* had prompted and begun; whoſe lives were not *long enough* to lay a *compleat platform* of debauched Nature, but muſt *tranſmit* their *ruining practices* to the following Ages to *immitate* and *compleat*.

Hinc illæc lachrymæ,— Thus, and after this manner, by ſuch means, is *mans life* beſet with many *cruciating maladies*, which have *ſhortned* the dayes of his abode here; and of *latter Ages* acts but a *ſhort* part upon the *ſtage* of the *World*.

Brevity of mans life how procured.

And this is procured by the *variety* and *exceſs* in *meat* and *drink*: by *unſeaſonable* and *immoderate ſleeping* and *watching*; turning *day* into *night*, and

night into *day*: by *sluggish* & unwholesome *ease*, instead of due *exercise* and *motion*: or *toyling unseasonably*, and *wearing* out the *body* when it requires *natural rest* and refreshment: by *living* in *unwholesome* places, sucking in *noysome destructive Air*; preferring *profit* and by-*interests*, before *health* and long life; indulging *Venus* too much, by *immoderate* and too *frequent* repeated *acts*, thereby *enervating* all the *faculties*, *dispiriting* and *wasting* the body: by *wearing* and *fretting* the *mind* with various *passions*, changing from one *excess* to another, and *wracking* the *body* with several *disturbing moods*, and *passionate humours*: by *exhausting* the strength, in a *prodigal expence* of the *vital stream*, with *frequent* and unnecessary *Phlebotomies*: by *infecting* the body, and stamping *exotick impressions*, too frequently, with the common *virulent purgatives*, that alienate the *crases* or *ferments* of the parts; and such like injurious *Drugs*, not rightly *corrected*, and ill *prepared* Medicines, that bring *detriment* and *damage* to the body by their use. To these may be added the *injurious management* of *Infants*, by *careless* or *ignorant*

norant Nurſes; and *fond Mothers* greatly injuring their Children by a *deſtructive indulgence*, and erroneous *affectionate uſage*, in the ordering and *educating* them, who for the moſt part live not ſo long as others.

Having ſet forth how *mans Life* hath declined and *ſhortned* in the ſeveral *Ages* of the *World*, and pointed at the chief *procuring Cauſes*, of ſuch *abreviation* and change, (which hereafter we ſhall proſecute more fully) it remains to tell you how this *evil* may in part be *remedied*, and ſomething *regained* that hath been *loſt*, and is ſtill upon the *loſing* ſide, except *recovered* by a more *diligent* and *prudent courſe*. And here I muſt *premiſe* a few things before I come to the *point*, preſcribing the *Rule* to walk by, and means for attaining *long life*.

Creatures differ in their term of being.

All the *Creatures* have their *definite* times of *duration* allotted them by Nature, ſome *longer*, others a *ſhorter* tearm: and this from the *principles* of their *compoſition* & *ſeminality* from whence they ſpring. In the *Mineral Family*, we find the *longeſt* durations, being *ſolid*, *denſe bodies*, of more *ſimple* natures, and

homogenious, do preſerve their Beings *longeſt* from ruine and diſſolution.

Vegetables are of a *ſhorter duration*, yet not all alike; ſome *preſerve* their beings *hundreds* of years, as the *Cedar* and *Oak*. Others continue but a *few years*; ſome a *year*. Amongſt the *ſenſitive Creatures*, we find that ſerveral *ſpecies* have their *peculiar* durations, which in the common *courſe* of nature are obſerved to continue; ſome a *longer Age*, others a *ſhorter*. The *Mineral* is ſloweſt in riſing to *maturity* and perfection, but continues *longeſt* in that *ſtate*. The *Vegetable* (in the generality) is *quickeſt* in the *aſcent* to the *top* of perfection, but keeps not its ſtation long: ſome whereof fade and wither every *year*, but renew their *verdure* again at the *Spring*, until a *few years* hath ſpent that *ſeminal* power and fertile blooming virtue. The *Senſitive Creatures* and perfect *Animals*, are ſlower in their *riſe* to perfection, which having attained, ſtay but a *while* in that full ſtrength, do *gradually* deſcend again, decline and periſh.

So that all *living Creatures* by nature have their *riſings* and *ſettings*, and *de-*

finite

finite times *fixed* for their growth and *duration*: from their *beginning* they have a *gradual aſcent*, until they have attained the *vigor* and *exaltation* of their Natures; and having gained the *top* of their *perfection*, they ſtay not *long* there, but *gradually deſcend* again, and are *degraded* of the *honour* and *perfection* of their Natures, and tend to their *ruine* and *diſſolution*: nor are the *Creatures* limited *alike* to the ſame *duration*, but do *extend*, and are *ſhortned* variouſly, according to their *Principles* and Foundation of *Being*, as Nature hath furniſhed them with a proviſion *permanent* and *ſutable* for ſuch a *duration* and *ſubſiſtence*.

Now of all the *Creatures*, we find Man moſt *uncertain* in his *being* and *continuance*, (although the *Age* of Man be limited to ſixty years) and is moſt lyable to *alteration* and a *periſhing* ſtate, upon theſe four accounts.

Firſt, Becauſe Man *derives* from his *Parents* by a *ſeminal propagation*, and *inherits* the *Diſeaſes* of their *vitious* depraved Natures *radicated* in him: to which his own *enormous* acts being added, does *multiply* and heighten the

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corruption of his *Nature*; hence the *ſucceeding* Generations becomes more *degenerated*, *infirm*, *diſeaſed*, and conſequently of *ſhorter* duration then the former.

Secondly, For that the *ſtructure* of his body, is the moſt *wonderfully* contrived of all the *Creatures*; containes the *greateſt curioſity* and variety of *machination*; ſuch admirable *Conduits* and *Contrivances*; ſuch *Offices* and places of *elaboration*, *ſubſervient* to each other, and *communicable*: that therefore this *Machine*, is moſt *difficult* to keep in *order*, and ſooneſt put out of *frame*.

Thirdly, Does *require* and uſe more *variety* of *ſupports* and neceſſary *requiſites* to preſerve and *ſupply* him; and therefore *more ſubject* to errors, failings and *diſcompoſure*.

Fourthly, Becauſe Man *wilfully*, *careleſly*, or *ignorantly*, does not *regulate* and govern himſelf, according to the *Law* of *Nature* dictated to him; but *deviating* from thoſe rules of *preſervation*, does *diſcompoſe* the regular *Oeconomy* of his body, and introduce *various Diſeaſes* and diſorders, which *precipitates* Nature in the *current* and courſe of life,

life, which otherwise more equally and evenly would glide on: and sometimes by *violence* offered to Nature, in some strange *unnatural* actions and *exorbitancies*, the life is *forced* out, and death oft *procured*.

Creatures conformity to Nature.

Now other Creatures are so tyed up to the *rule* of Nature, which they cannot but *observe* for their preservation both *individual* and *specifick*; and have not a *power* of *electing good* and *evil* to themselves; but *naturally* and *spontaneously* do prosecute that which is proper and *conservative*, and avoid what is *noxious*: but Man having a greater liberty by the *prerogative* of his *rational Soul*, does make his *choice*, and wanders amongst varieties both *good* and *evil*, and often deceives himself, chusing what is destructive to his *Being*: So that breaking the *Law* of *Nature*, which he ought to observe as *bounds* and *Rules* to his actions, making them *sanative* and *preservative*; does on the contrary *alter* and *change* those necessary *appointments* and *supports*; renders them *destructive* by his *irregular incongruous* use, *vitious* customs, and *imprudent* choice.

The

The moſt *conſiderable things* to be obſerved by Man, as *conducing* and *tending* to the *lengthening* or *ſhortning* of his life, according to their *mannagement* and procurement, well or ill, do fall under theſe Heads. *Meat* and *drink*; *place* of *abode*; *ſleep* and *watching*; *exerciſe* and *reſt*; *excretions* and *retentions*; *paſſions* of *mind*. In the moderation, uſe and choice of theſe (which particularly hereafter ſhall be handled) conſiſts the *length* and *brevity* of life, *per modum aſiſtentiæ*, and as *cauſæ ſine qua non*, being auxiliary *requiſites*, and neceſſary *ſupports* of life, appointed by Nature for the *continuation*, *aſſiſtance* and *preſervation* thereof. But the *length* and *brevity* of life, *fontaliter & radicaliter*, conſiſts in the fundamental *Principles*, and *vital powers* variouſly *radicated* and planted *ab ortu* in mans *generation* and *fabrication*. But this being not in the choice and power of man to alter or change, we ſhall proſecute upon the former Heads.

Dietetick regiment to be obſerved.

Man conſiſting of *Soul* and *Body*, and this body compounded of *heterogeneous* & diſſimilar parts, *deſtinated* to various actions and offices, dependent in *Being* and

and conſervation; will neceſſarily require *variety* of *aſſiſtance* and *ſupply*, proportionable and ſuiting to their ſeveral *purpoſes*, *faculties*, *properties*, and *temperatures*; in *matter*, *manner*, *times*, and *order*; for their maintenance and ſuſtentation in the integrity of their *actions*, *offices* and *duties*, conſtitutional *diſpoſitions* and *Craſes*, peculiarly *conſervative* of themſelves, *reſpectively* and *conſequently* of the whole: And by the *Law* of *Nature* (being ſubject to corruption and diſſolution, through the *fragility* of *conſtitutive* parts, *connexion* and *fabrication*) is bound to obſerve *Rules*, *Orders* and *Cuſtoms* moſt conſonant for preſervation and continuance in *Being*. Now if there be a *diſproportion* or *unfitneſs*, in the *matter* or *quantum*; or *irregularity* in the *manner*, *times* or *order* of the auxiliary *requiſites* and *conſervatives*, contrary to what the *Law* or *neceſſity* of his Nature *requires* and *commands*; there ariſeth *Diſtempers*, *Ataxies* and diſcord, the *præludiums* to ruine and diſſolution. And this body being in a *continual flux* and *reflux*, converſant in *viciſſitudes* and *variations* of *oppoſites*, *diſſimilars*, *con-*

contraries and *privations*, as *heat* and *cold*, *ſiccity* and *humidity*, *filling* and *emptying*, *reſt* and *motion*, *ſleeping* and *waking*, *inſpiration* and *expiration*, and the like; could not ſubſiſt amidſt theſe *various ſubalter nations* and changes, if they were not *bounded* and *regulated* by *due* order of *ſucceſſion* to *fit* and convenient times, that they might not claſh *interfere*, and *encroach* upon each others priviledges, due *times* and *proprieties*.

If *heat* exceeds; the natural *moiſture* dries up, the *ſpirits evaporate*, and the body withers.

If *cold*; the faculties are *torpid* and *benum'd*, the *ſpirits* being frozen up to a *ceſſation* from their duties.

If *moiſture* prevails; the *ſpirits* are clogged, *ſuffocated* and *drowned* in the *chanels* of the body.

If *ſiccity* and *dryneſs*; the *organical* parts are ſtubborn, *unpliable* and *uncapable* of their regular *motions* and due *actions*; the *vital ſtreams* being drank up that ſhould *irrigate*, refreſh and ſupple them.

Were the body alwayes *taking in* and ſending nothing *forth*, it would either *increaſe* to a monſtrous and vaſt *magnitude*;

tude; or fill up, *ſuffocate* and ſtifle the *ſoul*: were it alwayes in *excretion* and *emiſſion*, the body would *waſte* away and be *reduced* to nothing.

Nor is the receiving *in* of any thing, *ſufficient* and *ſatisfactory* to the body for its preſervation; but *that* which is *appointed* by Nature, *proper* and *ſuitable*: nor *emiſſion* or *ejection* of *any* thing, but *that* which is *ſuperfluous* and *unneceſſary* to be retained.

If *ſleep prevails* contrary to the *Law* of *Nature*, the body in a *lethargick ſoporiferous* inactivity, ſtupefied and *ſenſeleſs*, lies at the gates of death.

If *watching* exceeds the *limits*, tranſgreſſeth and *ſteals* away the due time for *ſleep*; the faculties are *debilitated* and enervated, the *ſpirits tyred*, worn out and impoveriſhed.

If *inſpiration* were conſtant without *intermiſſion*, the body would *puff* up and be *blown* like a Bladder.

If *expiration* were *continual*, the ſoul and ſpirits would ſoon *quit* their habitation and come forth.

If alwayes *exerciſed* in *motion*, the body would *pine* and *wear* away: if alwayes at *reſt*, it would *corrupt* and ſtink.

There

There is a *rule* therefore, *proportion*, *meaſure* and *ſeaſon* to be obſerved, in all the requiſite *ſupports* & *auxiliary* helps, *belonging* to our *preſervation*; and by *how much*, or often, any of theſe neceſſary *alternative* ſucceſſions are *extravagant* and *irregular*, exceeding the *bounds* and *limits* preſcribed by Nature, *juſtling* out the *ſucceſſive* appointed *action*, *duty*, or *cuſtom*, from its *ſeaſonable* exerciſe and *due* execution; by ſo much is the *harmony* of Nature diſturbed, *vigor* abated, and duration *ſhortned*, by theſe *jars*, *diſcords* and *encroachments*.

The *thwarting* and *croſſing* of Nature in any thing ſhe hath enjoyned, either in the *ſubſtance* or *circumſtance*, is *violence* offered to Nature; & is *deſtructive* more or leſs according to the *dignity* or *quality* of the thing appointed: For, Nature was not *ſo indifferent* in the inſtitution of theſe *duties* and *cuſtomes*, that they might be *done* or not *done*; or ſo *careleſs* and *irregular*, to leave them at your pleaſure, *when* and *how*; or to be uſed *promiſcuouſly* & *prepoſterouſly* without *order*, at the liberty of your *will*, *fancy* and *occaſions*: for, as you may ſee in all other creatures, *exactneſs* of *rule*, *method*,

method and conſtant *order* impreſſed upon, and *radicated* in their natures, by which they act *alwayes* ſutable, regular, and conſtant: you may not imagine ſo *choice* and *exquiſite* a piece as *Man*, to be left without a *Law* and *Rule* to *guide* and *ſteer* him in the neceſſary actions concerning *Life*; and that he ſhould *rove* in *uncertain*, *unconſtant*, *unlimited* quantities, times, orders, manners, and the like; but is *bounded* and *reſtrained* upon *penalties* and *forfeitures* of *Being*, *well being*, and *long being*, to the nice and ſtrict *obſervance* of theſe *laws* and *cuſtomes* neceſſary for the *tuition* of *Life*, and *defence* of humane frailty.

As *moral* good *actions* are placed in a *mediocrity* between two *vitious* extreams; ſo *natural* actions and *auxiliary* requiſites *conſervative* of life, have their *golden meane* digreſſion from which, on either ſide, leads to ruine and deſtruction.

Too much *ſleep*, or *too* little; *too* much *meat* and *drink*, or *too* little; *too* much *reſt*, or *too* much *motion*; *too* much *Air*, or alwayes *cloſe* pent up; *too* great *excretions*, or *too* long *retentions*; *too* much

heat, or *too* much *cold*; either of the extreams lead to ruine. And as *Nature* hath not appointed *any thing*, or *every thing* to be food, but *this* and *that*; ſo likewiſe not at *any time* to be received, not in *any quantity*, after *any manner* prepared, or in *what order* you pleaſe, but *proportionable*, *ſuteable* and *convenient*.

As there is *variety* of *diſpoſitions* and *inclinations* of mind agreeing with, and likeing one thing, but *diſagreeing*, *reſiſting*, and *diſliking* another: ſo is it in the *variety* of *bodies* and *food*: one *body* is of this *conſtitutional* propriety, temper and appetite; will ſute and agree well with this *meat*, and *diſagree* with another; for if all *meats* were *convenient* for *all* bodies, to be uſed *promiſcuouſly* without *choice*, how comes it to paſs the *antipathy*, *reſiſtance*, and *abhorrency* of ſome *bodies* againſt ſome *particular meats*? And this not from a *fancy* and *conceit*, but radicated in the *conſtitution*; that if it be eaten, though *unknown*, ſhall produce *Fluxes*, *Vomitings*, *Swoonings*, and ſuch like *effects*: here is manifeſted the *oppoſition*, *diſagreement*, and *diſtance* between this *conſtitution* and this kind

kind of *meat*; which being ſo great, that the *diſlike* and *diſcordancy* appears preſently: other *diſagreements* which are in a *lower* degree of *oppoſition*, do not manifeſt themſelves *immediately*, yet they produce ill *effects* in the body, *plus minus*, *pro viribus*; which diſcover themſelves *gradually*, at *times*, and *ſeaſons*, and *occaſions*. If you acknowledge the former, you muſt admit of the latter, the reaſon is, *á majori ad minus*.

As *ſleep* is appointed by Nature, to *refreſh* the ſpirits, & repair loſt ſtrength: ſo the *time* for *ſleep* is appointed and limited; not when you pleaſe: the *Sun*, that glorious Light, was not made for you to *ſleep by*, nor the *night* for ſports, and revells, or buſineſs, but for *reſt*. Nature does not onely command *what* to be done, but *when*, *how much*, *how long*, after *what manner*, in *what order*; the *modification*, *circumſtances* and *requiſite qualifications*, as well as the *thing* it ſelf, are to be regarded. And therefore by a diligent *inquiſition*, and curious *ſpeculation* into the *works* of Nature, you may as much *admire* the *manner* of *preſervation*, *government*, *order*, *weight*, and *meaſure*, *regular viciſſitudes*, *alter-*

nations and *ſucceſſions*, as the *excellency* and *contrivance* of the things themſelves in their *creation* and *generation*.

Whatever is appointed by Nature as *neceſſary* for *conſervation* and *ſupport* of *Being*, though never ſo good; yet if it be *unſeaſonable*, out of *courſe*, *immoderate* in *quantity*, *quality* or *duration*; alters the *property* and *intention* of Nature; *converts* good *purpoſes* to bad effects.

We ſay every thing is beſt in its own kind; and of *continuance* in its own *Element*: and *Nature* is moſt chearful, vigorous and durable in the *courſe* and *method* of her own *injunctions*: but being put by, thruſt out of her own way, is not of *long duration*: the Birds cannot live in the *Sea*, nor the Fiſh upon the *Land*; nor your *Nature* continue long in an *unnatural way* againſt her ſelf. Are you compoſed of *natural principles*, and will you not live conformable to what you are? Do you not live by *Natures* aſſiſtance and *natural means*, and do you think to continue long in a *Counter-motion* againſt the nature of your Compoſition? They that invert natures courſe, prepoſterouſly, promiſcuouſly,

cuouſly, and incongruouſly uſing the neceſſary *conſervatives* of life; not only are deprived of their benefit, but alſo receive a *poſitive hurt*; diſordering the conſtant *regular motions* in the body, and diſcompoſing the *harmonious* and *ſociable* aſſiſtance of the parts in their Offices.

There is a *rule* therefore, *method*, *meaſure* and *ſeaſon*, in all the requiſite *ſupports* and auxiliary *helps* belonging and neceſſary unto life, or natural *actions* and *cuſtoms* whatſoever; which duely obſerved, are of much *advantage* for the *preſervation* of the body in its true *natural ſtate*, *vigor* and *prolongation* of *Being*: but otherwiſe, a *methodically* and *inordinately* uſed, diſturbs *Natures courſe*, *uniformity* and *regularity* of operations, raiſeth unnatural motions, *commotions* and *ceſſations*; introduceth *diſorders*, and *disjoynes* the frame of nature, accelerates and haſtens the *diſſolution* of the body.

The Impediments of long Life, are,

An infirm and weak conſtitution from the *Womb*; derived from tender, imbecile and infirm *Parents*.

Irregular and unfit tractation of *Infants*, whoſe tender bodies are ſoon diſcompoſed & diſordered by bad *Nurſes*, their erroneous *cuſtomes*, and the ill *properties* of their Milk.

Noxious and intemperate Air.

Irregular *eating* and *drinking*.

Immoderate and unſeaſonable *exerciſe*, motion or *labour*.

Too much; or unfit *reſt*, in the circumſtances attending.

Sleeping and waking in extreams.

Immoderate *Venus*.

Undue *excretion* and *retention* of Excrements.

Inordinate *paſſions*, and perturbations of *mind*.

All unneceſſary and bad *cuſtoms*, as virulent *Purgations*; frequent and unneceſſary *Phlebotomies*; immoderate uſe of *Tobaco*.

Sect.

SECT. II.

The Preſervation of Health.

Diu & bene Valere; To live *long* and in *health*, ſaid *Plato*, is the beſt thing in the World: and *Thales Mileſius*, one of the ſeven *Greek Sages*, being asked who was the *happy Man?* Anſwered, He that hath a *healthy body*: preferring *health* before *riches* and *honours*, or any *earthly enjoyment*. The truth of this *Opinion* will beſt be diſcovered and proved, by conſulting with the *ſick man*, who is *beſt able* to judge of *health*, and knows rightly the *value* of it. *Experimentally* he hath found, that a *Crown* and *Scepter*, gives no *content* nor *eaſe* to a *pained languiſhing* body: and *beauty* brings no *pleaſure* to a *ſick Bed*: and *dainty Diſhes* affect not the *diſtemper'd Pallate* with delight. Nor the *ſweeteſt Muſick* can recreate a *reſtleſs faint-ſick-man*: but the enjoyment of *health alone* is more *ſweet* and

The excellency of Health.

pleasant, and far more *desirable* then *all these* without it.

Yet who is *he* that values *health* at the *rate* it is *worth?* Not *he* that hath it; *he* reckons it amongst the *common ordinary* enjoyments; and takes as *little notice* of it, or *less* regards it, then his long *worn Cloathes*: perhaps more *careful* of his *Garments*, remembring their *price*; but thinks his *health* cost him *nothing*; and coming to him at so easie a *rate*, values it accordingly, and hath little *regard* to keep it; is never truly *sensible* of what he *enjoyed*, until he finds the *want* of it by *sickness*; then *hoc unum* ὑγιάινειν, *health* above *all things* is earnestly desired and wished for.

This great concernment *Health*, falls under a *three-fold* consideration: First, In its causes from whence it does *immediately* arise in the body. Secondly, In its *effects*, the *consequents* and *benefits* that *accrue* to us by it, and what is the *state* of a *healthy* man. Thirdly, The right *course* to obtain, and *means* to *preserve* this invaluable *treasure*, so long as the *capacity* of *humane nature* will admit.

And first, Here we must *distinguish* of *Health*, which may be taken either *strictly*,

ſtrictly or *largely*: *health* in the *ſtricteſt acceptation*, admits of no *organical indiſpoſition*, *morbous* effect, or *morbifick Seminary* to abide in the body; that although no *ſenſible* injury, or *inconvenient* alteration may appear; yet notwithſtanding a *perſon* may be ſaid not to be in *perfect health*: as when the *latent ſeminaries* of Diſeaſes are not *budded*, do not *ſprout* forth ſo as to be *dolorous*, impedite any *faculty*, or make ſome *diſturbance* or *alteration*; yet they are *planted* in the body, and have a *real Being*: as *bæreditary Diſeaſes*, whoſe *ſeminaries* are obſcured, do not come to *maturity* of *production* until ſuch an *Age* of the Perſon, or ſome *irritating occaſion* given to *produce* it *ſooner* or *later*, as the perſon is ordered *well* or *ill* in the *diætetick regiment*. So likewiſe the firſt *ground-work* and foundation of the *ſtone* is not *perceptible*, until ſome time and progreſs give it *perfection*; during which *time* that perſon is not in a *ſtate* of *health* in a *ſtrict ſence*. So likewiſe ſome *Diſeaſes* do lie *dormant* for a *time*, and diſcover *nothing* during that *ſeaſon*, and have their *periodick motions*, wherein they *awake*, and are *ſtirred* up to ſhew them-

Health diſtinguiſhed.

themselves, upon some *irritating provocations* and occasions given: as the *epilepsie*, the *Gout*, *Hysterical passions*, and such like, that have their times of *cessation* and *returns*: yet these during their *intermissions* and *cessations* from hostility, are in *being*, although they do not *act* so as to *injure* and *deprave* any function *sensibly*.

Secondly, *Health* may be taken *largely*, and in the common *acceptation*: as when no *function* is *impedited*, or *sensible alteration* from a good *state* does appear: we say then, such a man is in *health*. In the first and strictest *sense*, few can be said to be in *health*: but in the latter, many are to be accounted *healthful*. And this is the *state* of *health* understood by *Galen*, *Avicen*, and *Averrhoes*, in their *definitions* of it. Which imports thus much.

Heath what it is. *Health* is a due *power* and *aptitude* for the exercise & discharge of all the *faculties* in the body. So that when every part and *faculty* perform their duty *regularly* and *vigorously*, that man is said to be in *health*: but when any *faculty* is *impedited*, ill *affected*, or *depraved* in its *function*, the man then is not in *perfect health*.

health. So that the *actions* of the *body* and *mind* are the chief diſcoverers of *health* and *ſickneſs:* And here we ſee that *health* is *ſeated* in the *faculties*, and does *aſſurge* or *reſult* from the *regular* diſcharge of their *functions.*

Signs of Health.

As when the appetite is *ſharp;* the *digeſtion* not *ſluggiſh* and heavy: the *belly* ſoluble; the *ſenſes* perfect, free from *pain* in all *parts:* the *mind* pleaſant; *quiet ſleeps;* the *ſpirits* brisk and lively; the whole *body* ſtrong, nimble and vigorous in motion; theſe are *ſigns* of *Health:* ſo that examining all *parts* and *faculties*, we find nothing *preternatural* or *irregular;* but in every *part* and *faculty* we find a good *diſcharge* of their *Office:* then that perſon is to be accounted in a *right ſtate* of health, ſo far as is *diſcoverable* by any *manifeſt* or *conjectural ſign.*

Excellency of Health poſitive.

The *benefits* and *excellencies* of this *health* is beſt known to thoſe that have loſt it; *Carendo magis quam fruendo, quid valeat cognoſcimus:* You that have it and know not how to *prize* it, I'le tell you what it is, that you may love it better, put a higher *value* upon it, and endeavour to *preſerve* it with a more *ſe-*

rious,

rious, ſtrict obſervance and tuition.

Health is *that* which makes your *meat* and *drink* both *ſavory* and *pleaſant*; elſe Natures injunction of *eating* and *drinking*, were a hard task and ſlaviſh cuſtom.

Health is *that* which makes your *bed eaſie*, and your *ſleep refreſhing*: that renews your *ſtrength* with the riſing Sun; and makes you *chearful* at the light of another *day*: 'tis that which fills up the hollow and uneven places of your *Carcaſe*, and makes your body *plump* and *comely*: 'tis that which *dreſſeth* you up in Natures *richeſt Attire*, and *adorns* your face with her *choiceſt* colours.

'Tis *that* which makes *exerciſe* a *ſport*; and walking abroad, the *enjoyment* of your *Liberty*.

'Tis *that* which makes *fertile*, and encreaſeth the natural *endowments* of your mind, and preſerves them *long* from *decay*; makes your *wit* acute, and your *memory retentive*.

'Tis *that* which ſupports the *fragility* of a corruptible body, and *preſerves* the *verdure*, *vigour* and *beauty* of youth.

'Tis *that* which makes the *ſoul* take de-

delight in her *mansion*; sporting her self at the casements of your eyes.

'Tis *that* which makes *pleasure* to be *pleasure*, and delights delightful; without which you can solace your self in nothing of *terrene* felicities and enjoyments.

Having cursorily glanced at the *excellencies* of *Health*, in this short *Narrative* and *Epitome* of its *worth*; it remains we should next draw forth and present to your view, the *wayes* and *means* to obtain and preserve this invaluable enjoyment.

Health, as it is the *result* of *Nature* in her *integrity* and *perfection*; is *maintained* and *kept* in that *order* and due *Oeconomy*, by the regular and right use of those *natural* supports that our bodies daily require and do depend on in *Being*: as *Air*, *Food*, *Sleep*, *Exercise*, &c. Now those things that do *necessarily* belong and daily attend us, ought *so* to be *chosen* and *mannaged*, as does best *conduce* and *suite* with the *institution* of *Nature*, to which they are appointed; but if otherwise, *unseasonably*, *disorderly* or *immoderately* used; they then prove *pernicious* and *destructive*, more

or

or leſs, according to the *degree* and *continuance* of their *irregularity* and *incongruouſneſs*. Nature hath appointed both *times* and *order*, and ſet a regular courſe, how and when every thing ſhould be uſed in its proper *mode* and *ſeaſon*: There is a *moderation* alſo *enjoyned*, and *limits preſcribed* by Nature in the uſe of theſe things, which if we *exceed* and run into *exceſs*, we then put *Nature* out of her *mediocrity* and *equality*, in which *courſe* ſhe cannot long continue; and that alſo with much trouble to us, by *bodily diſeaſes* and *infirmities*, the neceſſary *conſequents* of ſuch *irregularities*.

The *body* of *Man* is as a curious *Engine* or *Clock-work*, moving with divers *Wheels*, and various internal *motions*, ſubordinate to each other, and conducing to the general deſign of the whole; in a compleat order and exquiſite method of contrivance, promoting and moving one another in their *diſtinct Offices*. Now if one *Wheel* goes too *faſt*, too *ſlow*, or *ſtops*, the reſt that depend upon that *motion* alſo, are *diſordered* and move *irregular*. So is it in the *body* of *Man*: If the *Stomach* be clog-

clogged, and the digestion sluggish; the supply from thence will not come in due time to the other *faculties* to operate upon: and if the *Chyliferous* matter sent from the *Stomach* be not well *transmuted* and *qualified*, the rest of the digestive *faculties* cannot *so well* perform their task, because the *alimentary* matter is not *transmitted* to them *proper* and *suteable*, but *imperfect*, *aliene* and *degenerate*.

The most *experimentally* and *sensibly* know; that *meat* and *drink* transgressing either in quantity or quality, or unseasonably taken, does abate and injure a good *Stomach*, and depraves the digestion: which defect redounds to the detriment of the *whole*, and all the body suffers by it, and every *faculty* in time will share in the *prejudice*: So that of necessity there must be *rules* observed, and *bounds* set in the use of these things, without which mans *body* is soon put out of frame, and the *regular Oeconomy* thereof discomposed and disordered.

To prove and illustrate this farther by instance: fresh *Air* is necessary to *ventilate* the body, and chear the *spirits* of man; and he that is *pent* up within

within *doors*, is deprived of that great enlivener and refresher of *Nature*: but on the contrary, he that is exposed abroad to the *night Air*, is as much dammaged as the other; and both prove *injurious* and *destructive*: So that although the open *Air* be *good* and *necessary* for the *healthful being* of Man, yet not at all *times*, not in any *condition*, and upon any *terms*, but *suteable* and *convenient* with the *state* of our bodies, as *Nature* hath *appointed* for you, and not otherwise.

So likewise for *Exercise* and *Rest*, *Method* and *Rule* is to be observed; for if there be not *seasons* allotted, and a *moderation* used in these, they both are *destructive*, though in a *contrary* way, and by *different mediums*.

The order of Nature to be observed.

To *sleep* when you should *wake*, or *wake* when you should *sleep*, are *both* injurious and impairing of *health*: to *invert* the *order* of Nature, by *sleeping* in the *day*, and *watching* in the *night*, is *incongruous* and *unsuteable* with your bodies; because it *crosseth* the *designment* of *Nature*. When the *Sun* riseth, the spirits of Men are then most *apt* and *fit* for Action; are then most *lively*, *brisk* and

and *chearful* in their *functions*: but when the *Sun ſets*, and the *Air* cloathed with *darkneſs*; the *ſpirits* then begin to *droop*, grow more *dull* and *heavy*, incline to *reſt*, *retirement* and a *ceſſation*. Now to *ſpur* up and *rouſe* the *ſpirits*, when they naturally would be taking their *eaſe* and *reſpite*; or laying a *clog* upon them, by your *ſluggiſhneſs* and *ſomnolent poſtures*, when *Nature* calls upon them for *action*, (by darting the *glittering light* through the *Air*, with which they are *affected* and *raiſed* up) theſe are great *injuries* and *affronts* to Nature, in acting *counter* to her *commands* and *inſtitutions*; for which you muſt ſuffer the *penalty*; and that is the *forfeiting* your *health*, for this *unnatural* diſobedience, and *irrational* courſes.

Theſe *Precautions* and *Rules* I will aſſure you are not the *inventions* of *man*, to *curb* your darling *inclinations*, and *reſtrain* you of your juſt *liberty*; but they are the *Inſtitutions* and *Law* of *Nature*, enjoyned to be *obſerved*, for your own *preſervation* and well-*being*; and as *bounds* ſet to *check* your *extravagant pernicious actions*; and all for the *tuition* and *ſafety* of your *life* and *health*; and

to *preſerve* the *regular harmony* through the whole *courſe* of *Nature*. And although it be an old ſaying, as *fooliſh* as *common*; *Qui Medicè vivit, miſerè vivit*; He that lives ſtrictly by rule, lives miſerably: yet I muſt affirm the *contrary*, grounded upon pure *reaſon*, and the preceding *diſcourſe*; that he which does not obſerve the *injunctions*, the due *method* and *regular courſe* of *Nature*; does both *ſhorten* his *life*, and takes away much of the *pleaſure* of it, by procuring an *uncomfortable* and *unhealthy* body.

The penalty of an irregular life.

I know every of you would live *long*; but eſpecially in *health*: you would fain *continue* and *prolong* your *youth*; your *beauty* and *ability* of *parts*: you are *frighted* at the thoughts of a *wrinkled face*, or a *reſtleſs bed*; an *unwholſom diſeaſed* body, and a *decrepid loathſom* old *Age*: But yet you will not avoid theſe *evils* that you ſo much *fear*: you will not take the *pains* to *prevent* them, and *ſecure* your ſelf: you rather take *more pains*; undergoe *more trouble* to *procure* them, then there can be in *avoiding* them: nay, you loſe the true *pleaſure* of your *life* to *purchaſe* theſe

theſe *inconveniencies*. Now what *thoſe* ~~things~~ are, which ſo *warily* and *choicely* you are to *obſerve*, (wherein *conſiſts* your *health* and *well-being*) have been *hinted* before: the due *method*, *courſe*, and *cautions*, you are to take in the *uſe* of them, particularly ſhall be *handled* in their due *place* and *order*. But firſt we muſt briefly treat of *Sickneſs*, and a *valitudinary* life; and ſhew you the great *difference* between that *decaying* condition, and a *ſtate* of *health*; which *Antitheſis* will prepare and *ſtir* you up to the *ſtrictneſs* of *duty*; make you more *cautious*, and *ſollicitous* for the *preſervation* of your *health*, and *prize* it as the *ſummum bonum*, your greateſt *enjoyment* in this *life*.

SECT. III.

Of Sickneſs, and a Valetudinary State.

IN the preceding Section, having taken a brief *ſurvey* of natural life in the beſt eſtate; graced and adorned with the ſociety of *health*, and its great *attendants*; the concomitant benefits, *priviledges* and enjoyments: now take a view of your ſelf when *health* hath turn'd its back upon you, and deſerts your *company*; ſee then how the *Scene* is changed; how you are rob'd and ſpoiled of all your comforts and *enjoyments*.

The *want* of *health* makes food to loſe its wonted *reliſh*, and is become *diſguſtful* and *unſavoury*: the *ſtomach* now refuſeth to receive its daily charge; no longer able to perform the *task*, but deſires a *quietus eſt*, from the office.

Sleep that was ſtretcht out from *evening* to the fair *bright day*, is now broken into pieces, and *ſubdivided*, not worth the

the accounting: the *night* that before ſeemed *ſhort*, is now too *long*; and the downy bed preſſeth hard againſt the bones.

Exerciſe now is *toyling*, and walking abroad the carrying of a *burthen*.

The body that moved ſo *light*, and readily obeyed the ſteerage of the *Pilot*; is now over-*ballac'd* with its own *weight*, and ſlowly tugs as againſt the ſtream.

Conjugal imbraces are now but the faint offers of *love*; the ſhadows and repreſentations of former kindneſs.

The body that had the *magnatiſm* and ſecret attraction of ſouls; may now be approached without loſs; or danger of being ſnared and fettered as a *bond-ſlave*.

The *Lilly* and the *Roſe* that Nature planted in the higheſt *Mount*, to ſhew the World her pride and glory; is now *blaſted* and *withered* like long blown flowers.

The *eye* that flaſht as lightning, is now like the *opacous* body of a thick Cloud, that roled from *Eaſt* to *Weſt* ſwifter then a *Celeſtial Orb*; is now tyred and weary, but ſtanding ſtill; that penetra-

ted the *Center* of another *microcoſm* hath loſt its Planetary influence, and is become obtuſe and dull.

The hollow ſounding breaſt that *echoed* to the chanting *Bird*; and warbled forth delightful tunes; now runs *diviſions* with coughing ſtrains, and pauſes with a deep fetch't ſigh for *breath*, to repeat thoſe *notes* again.

The *Venal* and *Arterial* Rivulets that ran with *vital* ſtreams, bedewing the adjacent parts with fruitful moiſture, is now drunk up with *parching heat*; or muddied and defiled with an *inundation* of excremental humours.

The want of *health* converts your Houſe into a *Priſon*; and *confines* you to the narrow compaſs of a *Chamber*; 'tis that which ſowers the ſweeteſt and moſt beloved *enjoyments*: 'tis that which *diſunites* and breaks the league of *co-partnerſhip* between *ſoul* and *body*; alienates and makes them at *jars*; diſcompoſeth their *harmony*, and weary of their wonted ſweet ſociety.

A ſick man is like a *Clock* out of order and due motion; which is of little worth or uſe, ſo long as it continues in that condition; ſo is man uſeleſs both

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to himſelf and others in ſuch a *ſtate*: one *Wheel* being faulty or defective, puts the reſt out of order and regularity, that depend upon that motion: and one *part* or *faculty* of Mans body being diſordered and irregular; ſeveral others conſent with, or ſhare in the diſcompoſure *more* or *fewer*; as the part is more *noble* and *principal*, commanding ſome chief Region of the Body; or *inferior*, and of a lower *orb*, or private ſtation. The reaſon of this *ſympathy* and conſent of patts is; firſt, From the *general agent* and *principle* of life, which is one and the ſame throughout the whole: Secondly, Becauſe all the *parts* of *mans* body, though they have their *peculiar* and different motions to themſelves and *ſpecial properties*; yet they are all concurrent and cooperating; coordinately or ſubordinately, ſerving to the general deſign of *Nature*, and maintainance of the whole body; and are ſo concatenated and linked together, in the *Oeconomy* of office, that their motions are *dependant*, and of mutual concern for each others wellfare.

Humane bodies being in a fluxible ſtate, and apt for mutation and chang-

ing, are not long in a *through* ſtate of health; but ſome part or other, by ſome accident, natural debility, or diſorderly living; is diſcompoſed and jarring, whereby the *Oeconomical harmony* is diſturbed. The *ſigns* of ſuch *defections*, and a preternatural change of the body approaching, is diſcovered by the *ſenſes*, our own, or others, making obſervation. And theſe *ſignal marks* are very apparent to reaſonable diſcerning perſons; that every one may have ſome apprehenſions (if they will be *cautilous*) of *ſickneſs* coming upon them, and a *diſcraſyed* body.

As a ſtate of *Health* is known by all *parts* acting in their Offices unblameably; that viewing and examining from *head* to *foot*, nothing appears unwonted or diſordered: So on the contrary, when any *part* declines its duty, or appears any way unwonted from its natural condition; declares the beginning of a *degenerate valetudinary* ſtate; which in time will dammage and diſorder the *whole*; if not prevented in that particular *part*, and a ſtop given to that defection. Now what this part is, whether principal or interior; of a general

or

or more *private* uſe; and how the prejudice does ariſe, is neceſſary to be conſidered; which will diſcover whether the infirmity be of *greater* or *leſſer* concern; of *ſpeedy* or *ſlower* danger: So that by nothing ſuch *ſigns*, which are the fore-runners, and warnings of great *diſeaſes* coming on, every one may in time look out for means to check the preſent evil, and avoid the greater threatned.

If the Body which was *fat*, or *plump* and *fleſhy*; afterwards grows *lean* and *thin*: or if *lean* and *ſpare* bodies grow *big* and *corpulent*; here is juſt cauſe of ſuſpition, that all is not right, although no great prejudice at preſent, or ſenſible injury by the alteration: yet theſe *caſes* require due examination, from whence they do proceed. If the *Appetite* abate; or unwonted heavineſs and fulneſs follow eating, argues the *digeſtion* not good, and the *Stomach* falling from the due diſcharge of its duty and office. The Conſequents of which are very conſiderable. If *ſleepineſs* exceed the Cuſtom and Age of the Perſon; or *watchfulneſs* and *indiſpoſition* to reſt; both *preſage* no good. So

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likewiſe in other particulars, which for brevity ſake I ſhall not inſtance. In general therefore, whatever alterations happens in any *part* or *faculty* of the body, unuſual and contrary to the cuſtom of Nature in her integrity; does not only declare for its *ſelf*, as a particular infirmity of that part where it buds forth; but does *preſage* (upon the continuance) ſomething worſe to come; and that the *root* from whence it ſprings is of a *ſpreading* Nature, able to bring forth more then what is manifeſt at preſent: in as much as the parts are *dependant* upon each other, in office, and uſe; and *damnage* to one, brings *detriment* to the reſt.

Pre-

Precautions and Rules for the preſervation of Health, and Prolongation of Life;

In the choice of Air, and places of abode.

AIR is ſo neceſſary to *Life*, that without it we cannot ſubſiſt: which ſurrounding us about, and being continually ſuck't and drawn in, muſt needs *affect* the *body* with its conditions and properties; and by obſervation you may find the *body*, by the various conſtitutions and changes in the *Air*; to be variouſly affected, well and ill diſpoſed; of which, *infirm parts* are moſt ſenſible, that they *prognoſticate* before an alteration come: the *mind* alſo by the mediation of the ſpirits is drawn into conſent, and hath its diſpoſitions and variations: when the Air is cloſe, thick and moiſt, the *ſpirits* are more dull, heavy, and indiſpoſed; but at the appearance of the

the *Sun*, and a ſerene *Skie*; the *Spirits* are unfettered, vigorous and active; the *mind* more chearful, airy and pleaſant.

The *Spirits* are of an *ætherial* Nature; and therefore do much *ſympathize* with the preſent conſtitution, and change of *Air*: for of the *Air* drawn in by the motion of the vital parts, are the *vital ſpirits* ventilated, & the blood volatiſed; therefore the pureneſs of the *Air*, makes much for the purity of the ſpirits and maſs of blood.

A groſs impure and noyſom *Air*, obtunds and deads the *ſpirits*; makes a ſlow *pulſe*, obſtructs the Pores, and hinders ventilation; generates ſuperfluous humours, and cauſeth putrefaction.

A ſerene ſweet thin *Air* perfumes and purifies an unwholſome *body*, cheriſheth the heart, makes a lively pulſe, and much enliveneth the *vital ſpirits*; rarifies and volatizeth a groſs coagulate blood; opens the pores for tranſpiration of putrid and offenſive vapours, acuates and ſharpens the *Appetite*, and helps digeſtion.

The beſt *Air*, and moſt agreeable to tem-

temperate bodies, is in temperate Climates, for *heat*, *cold*, *wet*, and *dry*; not subject to sudden and violent changes, as in some parts of *America*, and other Countries very frequent; not gross and turbulent, infected with putrid vapours and noxious exhalations; from stinking Ditches, Lakes, Boggs, Carrions, Dunghills, Sinks and Vaults; for which causes great Cities, and the adjacent places are not so healthful, nor the people so long liv'd.

Change of *Air* sometimes is very necessary for the conservation of *health*, and the recovery of it declining and lost: for, temperate *bodies* by an intemperate *Air*, shall gradually and in time become *intemperate*: intemperate bodies, by the contrary intemperate Air shall be reduced to temperature; at least, shall conduce much, and be very *Auxiliary* for the reduction. Therefore bodies declining from exact temperature, are best preserved in that *Air* opposite to their declensions; as *cholerick*, hot and dry bodies, in a moist and cool *Air*; Phlegmatick, cold and moist bodies, in a dry and warm *Air*.

It is not therefore of small *moment*,

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in what place you live; and more especially such, who labour of, or are more subject to, any *pectoral infirmity*: for the Lungs being of so tender a substance and porous, continually drinking in the *Air*, is most apt to receive impressions from it, according to the properties it is pregnant with and infested; and many diseases of the *breast* arise from this sole cause; and many exasperated by it and continued: hence it is *Asthmatick*, *Phthisical* and *Consumptive* persons shall not be cured in some places, but may have cure in another.

Be cloathed according to the *clemency*, *season* and *temperature* of the *Air*, your *Age*, and *habit* of body: lean thin bodies, and pervious, (*corpora rarae texturae*) and whose skin are loose and lax; may wear thicker cloathing, because such are more perspirable, do *magis emittere & transpirare*; and are also more penetrable and subject to injury of the *Air*. Fat and fleshy people, and whose bodies are *solid*, *firm* and *hard*; are more impenetrable and impervious, and may wear thinner Garments. *Infants* and *Children* lately cherished in the stove of the Womb, being

of

of tender ſoft bodies, are eaſily expoſed to the prejudice of the Air. Vigorous *youth*, and *middle Age* being accuſtomed to all weathers, whoſe ſpirits abounding, do ſtrongly reſiſt and keep out the aſſaults and injuries of an offenſive *Air*; may beſt indure hardſhip. *Old Age*, whoſe natural heat is abated, and ſpirits exhauſted; ſtands in need of good defenſatives againſt external cold, and to cheriſh internal heat.

Obſerve the *ſeaſons* and *changes* of the *Air*, and be then moſt careful, for at ſuch times you are in moſt danger to exchange *health* for *ſickneſs*: hence it is that *Spring* and *Autum* abounds moſt with Diſeaſes; the *Air* then aſſuming new properties oppoſite to its former conſtitution; ſets new *impreſſions* upon our *bodies*; which occaſions the various *æſtuations* and turgid *fermenting* of humours, producing divers ſymptoms according to the variety of their nature; the organical difference, office and conſtitution of the ſeveral parts.

The *Sun* being riſen, and the *Air* clear, open your Chamber-windows, that the freſh *Air* may perfume your

Room,

Room, and the close *Air* and inclosed Vapours may go forth.

Bad smells and putrid vapours being drawn in with the *Air*, are very injurious to the *Lungs* and *vital parts*; contaminating the spirits, and impressing upon the Crasis of those parts their *tetrid* nature, are oftentimes the original of a *Consumption*; and if the *Lungs* be weak and infirm, are more apt to receive the prejudice then others. But *fragrant smells* refresh and chear the vital spirits, and are very wholsom, breathing forth the vertue of those things from whence they do proceed.

Be not late abroad, nor very early: before Sun rising, and after setting, the *Air* is not so good; being infested with noxious vapours, until the *radient* influence of the *Sun* dispells and purifies: and those whose custom it is to be often abroad at such times, are most frequently molested with *Rheums* and *Rheumatick* Diseases; which their declining years will more evidently manifest the prejudice. Likewise in *moist, foggy dark weather*, 'tis better being within then abroad; and if it be a cool season,

good

good fires and fragrant fumes are then both pleaſant and very wholſom.

Be frequent abroad in the Fields when a *clear Skie* invites you forth, and let the freſh *Air* fan you with its ſweet breath; but more eſpecially in the *morning*; the *Air* is ſofter and more pleaſant then your Bed, and ſure I am, far more wholſom.

Temperie Cœli corpuſque Animuſque juvatur. Ovid.

The choice of places to inhabit.

In the choice of *places* to live in and abide; theſe things are to be conſidered *principally*: Firſt, The *Climate*; that it be temperate, and ſuting with the *nature* of the perſon; for ſome perſons may agree well with one Climate, which another cannot: *cold* and *moiſt* bodies agree beſt with a *warm* and *dry Air*; *hot* and *dry* bodies with a *moiſt* and *cooler Air*. Secondly, The *ſituation* of the place and ſoyl is to be noted; for as much as *low*, *wet* and *marriſh* Lands; is not ſo wholſom to inhabit, as *gravelly* Plains, and *dry highland* Countreys. Thirdly, In relation to *Countrey* and *City*, regard is to be had; and here the *Countrey* does

prevail over the *City* for Health; and is to be accounted the beſt place of abode. The continual ſmoke and anoyances that are inſeparable from great *Cities*, make thoſe places to abound more with infirm people. Fourthly, The *Waters* that ſupply a place, do make it better or worſe to live in, as they are *good* or *bad*; Water being of ſo conſtant and general uſe, is much to be regarded, though little taken notice of, and procures many diſeaſes from the *variety* of its *nature*; being *impregnated variouſly* from the *Earth* it paſſeth through; or *accidents* that happen to change it from its natural properties; by the admixture of any *filth*, *carrion*, or what elſe ſhall fall into it; and therefore *River Waters* that lie open to ſuch injuries, are much to be ſuſpected of unwholſomneſs. And this is a great procurer of the *Scurvy* in many places: as *Pliny* relates, that *Cæſars* Army, by drinking of *bad Water* but a few dayes, had the *ſymptoms* of that Diſeaſe.

The commendations of a place, in relation to *health* and *long life*, are theſe:

Beſt place of abode

A *temperate Air*, *dry ſerene* and *clear*; *Champion*, or *high Lands*; a *gravelly*

dry

dry soyl; watered with *pure good Springs*; remote from the *Sea*, *Lakes*, or *Marshes*: not frequented with *unwholsom Winds* and *stormy blasts*.

So considerable is the *Climate* and *Air* in relation to our *Being*, that it not only changeth and altereth our *bodies*, but also our *minds* are wrought upon by it: in as much as the *wit*, *inclinations* and *manners* of a people are different upon this score. And for *long life*, we find that in some Countreys the people are *longer lived* by much then in other; and this from the wholsomness of the *place*, and purity of the *Air*: therefore the choice of places to live in, is of great concernment, and much to be regarded by those whose Fortunes permits them to pitch in any place, for the advantages of *health* and *long life*.

SECT. V.

Preſervation of Health *in the choice of* Meats; *and Regular Eating.*

THat which properly may be called *Food* or *Aliment*, is of that nature, as may fitly be tranſmuted and changed into the ſubſtance of the body which receives it: ſo that what ever will not be *reduced* and *ſubdued* by the digeſtions, for ſuch a tranſmutation and aſſimilation, is not *proper* nor *convenient food* for that body: becauſe the intention of eating is to repair the loſs that Nature ſuſtains daily; and if *food* will not be *converted* into the ſubſtance of the body, it anſwers not that intention, and is fruſtraneous: ſo that *every meat* which enters mans body, is not *aliment*, does not nouriſh; but that which yeelds *obedience* to the digeſtions, and is *aſſimilated*. And that which may be accounted proper food for the *ſpecies*, mankind; may be unfit for ſome *individuums*,

viduums, this or that man, as common experience ſhews: the reaſon of this is from the *peculiar properties* of mens bodies that differ; elſe the choice of Meats need not to be inſiſted on. *Idioſyn Craſia,*

In regular eating, you are to conſider; Firſt, The *ſubſtance* and *quality* of the food. Secondly, The fit *quantity* and *proportion*. Thirdly, *Convenient* and *due times* for eating.

Concerning the firſt; That every one may be ſomething inſtructed in the *election* of *meats*, this or that, moſt proper and ſutable: take theſe obſervations for a general guide. Firſt, Try by your *Pallate*; eat no meats that does *diſpleaſe* the *Guſt*, for a common food. *Paulo pejor ſed ſuavior cibus & potus, meliori, at ingrato præferendus.*

Secondly, Examine your *Stomach*, whether ſuch meats do not *oppreſs*, or *riſe* in the Stomach, and cauſe a trouble; or is *long* in paſſing off, and *flatulent*: If any ſuch *ſymptom* as theſe do follow, (and not upon other meats) then ſuch food is not convenient, becauſe it puts a *difficulty* upon the Stomach to digeſt; the conſequents of which are bad.

Thirdly, Inquire into the *conſtitution* or *condition* of your body, and have ſome reſpect to that in the election of

meats: for *Phlegmatick cold* bodies, and *cholerick hot* and dry bodies, will not well be dieted both alike; but (as commonly) they have *different inclinations* to meats; so Nature hath appointed, and is furnished with *variety* to sute such several bodies and *appetitions*. Therefore make choice of such for the most part as is commended to you, *suting* (commonly,) and *convenient* for that constitution you are of; as you will find prescribed in the several *Constitutions* or *Conditions* of body following.

Now by these three *Rules*, every one may make a good choice of meats in a *state* of *health*; and reasonably instruct himself, for the preservation thereof.

Next the *quantity* is to be considered; that you do not exceed such a *proportion*, as is agreeable to your Nature, for a due supply, and not overcharge the body. And here I must commend to you *temperance* and *moderation* in eating, as a great preservative of Health; not a *Lessian diet* to pine and enfeeble the body; not so *precise*, but a *moderate* allowance, proportionable to the *strength* and *ability* of the Stomach to digest;

digeſt; conſidering alſo other *conditions* of body, and manner of life, whether *active* and *laborious*, or *ſedentary* and *idle*. The contrary irregular practice hath deſtroyed the lives of many. *Plures gula quam gladius.* Some may think, the more *plentifully* they eat, the *better* they ſhall thrive in body, be more nouriſhed, and the ſtronger for it: but it will not prove ſo; a *little* well *digeſted* and *aſſimilated*, ſhall maintain the body in a ſtronger and more vigorous condition; then being *glutted* with *ſuperfluity*; moſt of which is turned to *excrementitious* (not *alimentary juyce*) and muſt be caſt out, elſe ſickneſs ſoon after will follow.

For quantity, your own *ſtomach* muſt meaſure to you what is convenient; which is a certain rule of proportion, if you obſerve not to eat to a *ſatiety* and *fulneſs*; but deſiſt with an *appetite*, being refreſhed light and chearful; not dulled, heavy and indiſpoſed to operation and action, either of mind or body.

A ſet quantity or meaſure of *meat* or *drink*, cannot be preſcribed as a *general rule* and *obſervation* for all to follow; in regard of the variety and great difference of perſons, in *Conſtitution*, *Age*,

ſtrength of *Nature*, *condition* of *Life*, and *infirmities*; that what is convenient for *one*, is too much for *another*, and too little for a *third*; the *ſtrong* and *healthy* cannot conform to the *ſickly*, *weak* and *infirm* in quantity; nor the *labouring man* to the *ſedentary* and *ſtudious*, or the *idle*: therefore every ſtomach is to be its own judge: and every one ought to moderate themſelves by the cautions before mentioned.

Indulge not the cravings of an irrational ſenſitive appetite; but allow ſuch a ſupply of daily food, as will *ſupport* and *maintain* bodily ſtrength, and not *over-load* it: thereby the ſpirits will be *vigorous* and *active*; *humors* attenuated and abated; *crudities* and *obſtructions* prevented; many infirmities checkt and kept under; the ſenſes long preſerved in their integrity; the ſtomach clean, the appetite ſharp, and digeſtion good. But by the *ſurpluſage* and over-charge, the *ſtomachical ferment* is over-laid, and its *inciſive penetrative* faculty *obtunded*; the appetite and digeſtion abated, the ſtomach nauſeating, fluctuating, and belching with crudities; from whence *Gripes*, *Fluxes* and *Feavers*: the ſpirits clog-

Quicquid plus ingeritur, gravat naturam, non juvat.

clogged, dull and ſomnolent; by their indiſpoſition and inactivity, humors *ſubſide*, *degenerate*, *incraſſate*, *obſtruct*; from whence various *ſymptoms* and depraved effects throughout the body; debilitating and decaying the ſenſes, enervating and ſtealing away the ſtrength of the body, by defrauding it of good nutriment, haſtning old age, and ſhortning life.

Noxa etſi ad tempus fortaſſe delitescit; temporis tamen ſucceſſu ſeſe exerit.

In *Winter* you may eat more freely; but in *Summer* the ſpirits are dilated, exhauſted and drawn forth by the external heat opening the pores; wherefore the appetite is not ſo ſharp, nor digeſtion ſo quick. And the Rule is true, though heat be not the principal cauſe of concoction, yet it is a neceſſary Agent, Excitor and Cooperator.

Change your *dyet* according to the *ſeaſons* of the year, the *variation* of your body, and inclination to this or that diſtemper: in *Winter* more *meat* and leſs *drink*; in *Summer* leſs *meat* and more *liquids*: in *Summer* meats oftner boiled, in *Winter* roaſted: a *hot* and *dry* body muſt have a *cooling* and *moiſt* diet; a *cold* and *moiſt* body, a *hot* and *dry* dyet; temperate bodies are preſer-

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ved by temperate things and their like; diſtempered bodies are rectified and reduced by diſſimilars.

The more *ſimple* and *ſingle* your dyet is, the better and more wholſom: but if your ſtomach muſt have *variety*, let it be at ſeveral meals, and ſo you may pleaſe your Pallat without prejudice. Accuſtom not your ſelf to delicacies and compound diſhes, the *heterogenity* of their nature, begets a diſcordant fermentation in the ſtomach troubling concoction; from whence eructations, nauſeous belchings, and offenſive riſings in the throat, *Quo ſimplicior victus ratio eo melior*, Aphor.

Of all meats, *fleſh* affords the moſt nouriſhment and the ſtrongeſt.

If your dyet ſometimes be not ſo good and proper for you in the *quality* and *ſubſtance*; make amends in the *quantity*, and eat the leſs.

Of all Sauces, a good *ſtomach* is the beſt; but if you muſt have other, let it be *acide* ſharp or biting.

Accuſtom ſtrong ſtomachs, to ſtrong meats; the weaker to lighter of digeſtion: very light meats in ſtrong ſtomachs are ſoon digeſted, but withal

parched

parched and corrupted, and turn to a bitter and cholerick juyce: ſolid hard meats in weak ſtomachs lie long and heavy, and paſs away crude and undigeſted.

Meats in reſpect of their *facility* and *difficulty* in digeſtion, are termed heavy and light.

Heavy meats be ſuch as are more *dry, hard, ſolid* and *denſe, groſs, courſe* and *tough*, or over *moiſt, ſlimy* and *cold*: requiring a longer time in fermentation, volatization and digeſtion, before they be fit to paſs off the ſtomach.

And they are either ſo in their Nature: as all *old fleſh, Bull-Beef* and *Oxe, Brawn, Pork, Veniſon, Hare, Gooſe, Duck, Swan, Crane, Bittern, Heron*, and moſt Water Fowl: *Eels, Lobſter, Lampreys, Tench, Stock-fiſh: Beans, Peaſe* when they be ſomthing old: *brown Bread, Barley* and *Rie Bread*: Alſo ſome parts are of harder digeſtion then other: as *Brains, Hearts, Livers*, (except of tame Fowl, Birds, and ſome very young fleſh) *Milts, Kidneys, Skin.*

Meats made *heavy* (or made *worſe* then in their own nature) by preparation,

on, keeping and dreſſing: as *dryed, fryed* and *broyled* meats: meats long *ſalted* and *kept*, as *Bacon, hang'd Beef*, and long *powdered*; *old Ling, ſalt Cod, Haberdine, pickled Herrings, red Herrings, pickled Scallops, Sturgion, ſalt Salmon, hard Egs, toſted Cheeſe, toſted Bread*, eſpecially if it be *ſcorched*; *Cruſts, Pye-cruſt*, Bread not well *baked, unleavened*: meats over-*baked*, *hard* and *dry*; long kept, meats roſted *dry*, or *ſcorched*.

Light *meats* and of quicker digeſtion, be ſuch as are moſt *ſoft* and *tender*, *rare* as it is oppoſed to *denſity*; therefore ſooner penetrated by the ſtomachical ferment; *ſucculent, volatile*, ſoon fermenting and yeelding to digeſtion.

As young tender fleſh: of *Veal*, young *Mutton, Lamb, Kid, Pullet, Capon, Chicken, Conies, Turkie, Pheaſant, Partridge, Plover, Woodcock, Snite, Heath-Cocks*, and ſmall Birds: *Whiting, Smelt, Oiſter, Flounder, Soles, Plaiſe, Thornback, Turbut, Trout, Carp, Pike, Bream, Pearch*, and ſuch like: *Rere Egs, Milk, Wheat Bread, white, light*, and well *baked*; alſo *Oaten* Bread well made: and theſe may be divided into

two

two ſorts: that is, meats very light, as *Rere Egs*, ſucking *Rabbits*, *Chickens*, *Whitings*: and meats indifferent light, as *Mutton*, *Lamb*, *Veal*.

Very light meats are ſoon digeſted, apt to be corrupted in ſtrong ſtomachs; breeds tender and effeminate bodies, ſoft and looſe fleſh eaſily loſt: ſolid ſtrong meats are ſlower in digeſtion, not eaſily corrupted, ſlow in diſtribution, makes ſtrong bodies, firm, hard fleſh and durable. *Quæ facile digeruntur, facile etiam corrumpuntur.*

Uſe not meats that hath any quality in *extream*; as very *ſalt*, very *hot*, *ſower*, *binding*, or the like, but keep to thoſe that are moderate.

Let your Bread be of Wheat, leavened, well kneaded and baked, light and white; which you may eat new, but not hot; nor ſtaler then two dayes old, and chuſe the crumb rather then the cruſt.

Seaſonings of *meat* are uſed either as *preſervatives* to keep them from putrefaction and decay; or as *correctives*, to alter and change ſome ill quality, and promote digeſtion; or for *delight* to gratifie the pallat; as *Sugar*, *Salt*, *Vinegar*, *Muſtard*, *Pepper*, *Cloves* and other Spices.

Meat

Meat moderately ſalted, having time to *digeſt*, *ferment*, *volatize*, and alter the *crude* qualities, is better and wholſomer then freſh: but to eat *Salt* at the Table is not ſo good, if the condition of the meat be ſuch as to allow a prævious digeſtion and ſeaſoning. Salt is grateful to the pallate and ſtomach, *excites* the appetite, concocts crude flegmatick matter that lies upon the ſtomach, hinders putrefaction, and is *abſterſive*: but immoderately uſed, corrodes and frets, cauſeth itching and breakings out; very bad for thin lean bodies; it heats and dries the blood and natural moiſture.

Sugar in a temperate clean body, moderately uſed, nouriſheth and is good; but in a foul body is ſoon corrupted, degenerates and makes the body more impure; turns to choller, and inflames cholerick hot bodies. The frequent and immoderate uſe in any, obtunds and abates the appetite, cauſeth putrid humours, and makes an unwholſome body.

Vinegar and ſower juyces, as of *Lemmons*, *Verjuce*, and the like; procure appetite, and help the ſtomach in digeſtion

ſtion of groſſer meats: but the immoderate and frequent uſe, cooles, dries, conſtringeth and bindes the body, hurtful to the Nerves and nervous parts; very bad for Women, and thoſe that are ſubject tó the *Gout*, *Aſthmaes* and ſtoppings in the breaſt, or in other parts; and for lean and dry bodies.

Muſtard quickens the appetite, warms the ſtomach, dries up ſuperfluous moiſture, helps the ſtomach, digeſting hard meats, opens ſtoppings in the breaſt and head.

Mace, *Ginger*, *Nutmeg*, *Pepper* and *Cloves*, they help a cold ſtomack, comfort the heart and brain, refreſh the ſpirits by their atomatical odour, are grateful upon the Pallate, and very acceptable to Phlegmatick cold bodies.

In the uſe of the forementioned, I ſhall give this *caution*: that young ſtomachs, and ſtrong healthy bodies which need not a ſpur to their appetite, nor a help to digeſtion; that they frequent not the uſe of theſe ſeaſonings and ſauces, but reſerve them for Age, deficiency of ſtomach, and other infirmities: for, if you accuſtom your ſelf to them in *youth* and *ſtrength*, to pleaſe your pallate,

pallate, and intice your ſtomach, there being no need: when the *condition* of your body does *require* them, you ſhall not find that benefit and aſſiſtance from them, which otherwiſe you might have expected and received, had you forborn the uſe of them when it was not neceſſary.

When you come to *Meat*, leave your *care* and *buſineſs*; but bring in your *friend*, and be as merry as you can: mirth and good company, is a great help to a dull ſtomach both for appetite and digeſtion.

Eat not preſently after exerciſe, and when you are *hot*, but forbear till the ſpirits be retired and ſetled in their ſtations.

Eat not *haſtily*, but chew your meat well; 'tis a good preparation for concoction, and your ſtomach will more eaſily and ſooner digeſt it; but if it be half chewed, the ſtomach muſt have the labour to chew it over again with its *inciſive ferment*.

Drink a little and oft at meat, to macerate and digeſt, eſpecially if your meat be dry and ſolid, and to help diſtribution of aliment; but great draughts cauſe *fluctuations*. *Haſty*

Haſty motion opens the Orifice of the ſtomach, precipitates and vitiates digeſtion.

Forbear *reading*, *writing*, *ſtudy*, or *ſerious cogitations* for two hours after meat; elſe you draw off from the ſtomach, abate the ſtrength of digeſtion, and injure the brain.

Omit a *meal* ſometimes; it acuates and ſharpens the ſtomach, concocts indigeſted matter, and makes the next *meal* relliſh better.

Eat no late ſuppers, nor variety at once; a good ſtomach may endure it for a *while*; but the *weaker* is more ſenſible of the injury; the *beſt* is prejudiced in time.

Let not the common cuſtom of *meals*, invite you to eat; except your *appetite* concur with thoſe times: and keep a ſufficient diſtance between your times of eating, that you charge not the ſtomach with a *new ſupply*, before the former be diſtributed and paſſed away: and in keeping ſuch a diſtance, your ſtomach will be very fit and ready to receive the next meal, the former being wrought off perfectly; no ſemi-digeſted crude matter remaining to commix

Nemo ſanitatis ſuæ ſtudioſus aliquid comedat, niſi ad hoc certo prius invitante deſiderio; & ventriculo una cum reliquis ſuperioribus inteſtinis à præſumpto cibo vacuatis. Avicen.

mix with the next food: and that is one chief cauſe of crudities and a foul ſtomach; when a new load is caſt in before the former be gone off, which begets much excrements, not much aliment; clogs the body, and procures Diſeaſes.

The ſtomach that is empty, receives, cloſeth and embraceth food with delight; will be eager and ſharp in digeſtion, and the body will *attract* and ſuck the aliment ſtrongly; each part as it paſſeth along will perform its office readily and ſufficiently; which they will not do, if often cloyed with depraved and indigeſted aliment, but ſlowly and with reluctancy: for although they do not act by reaſon, yet they have a natural inſtinct or endowment to diſcern their proper and fit object.

If your body becomes *lean*, and your fleſh *looſer* then formerly; do not pamper and feed your ſelf highly, expecting to *recover* and *regain* the loſt fleſh: for in ſo doing you add more miſchief, and make your body fouler then before, and miſs of your purpoſe: and unleſs the former impediments, that hindered and fruſtrated nutrition, be removed,

Corpora impura quo plus nutries, eò magis lædes. Hipp.

moved, in vain it is to expect it from the addition, and greater ſupply of food, or high nouriſhers.

SECT. VI.

Preſervation of Health *in the choice of* Drinks, *and Regular Drinking.*

DRink for *neceſſity*, not for bad *fellowſhip*; eſpecially ſoon after meat, which hinders the due fermentation of the ſtomach, and waſheth down before digeſtion be finiſhed: but after the firſt concoction, if you have a *hot* ſtomach, a *dry* or *coſtive* body, you may drink more freely then others: or if *thirſt* importunes you at any time, to ſatisfie with a moderate draught is better then to forbear.

Accuſtom youth & ſtrong ſtomachs to *ſmall* drink; but *ſtronger* drink, and *Wine*, to the infirm and aged: it chears the ſpirits, quickens the appetite, and helps digeſtion, *moderately* taken: but

being uſed in *exceſs*, diſturbs the courſe of Nature, and procures many Diſeaſes: for corpulent groſs and fat bodies, thin, hungry, abſterſive penetrating Wines are beſt, as *white-Wine*, *Rheniſh*, and ſuch like.

For lean thin bodies; black, red and yellow Wines, ſweet, full bodied and fragrant, are more fit and agreeable; as *Malaga*, *Muſcadel*, *Tent*, *Alicant*, and ſuch like.

For *Drink*, whether it be wholſomer *warmed* then *cold*, is much controverted; ſome ſtifly contending for the *one*, and ſome for the *other*: I ſhall rather chuſe the middle way, with limitation and diſtinction, then impoſe it upon all as a rule to be obſerved under the penalty of forfeiting their health, the obſervations of the one or the other.

There are three ſorts of perſons, one cannot drink *cold Beer*, the other cannot drink *warm*; the third, *either*: You that cannot drink cold Beer, to you it is hurtful, cools the ſtomach, and checks it much: therefore keep to *warm drink* as a wholſom cuſtom: you that cannot drink warm Beer, that is, find

find no refreſhment, nor thirſt ſatisfied by it, you may drink it cold, nor is it injurious to you: you that are indifferent and can drink either; drink yours cold, or warmed, as the *company* does, ſince your ſtomach makes no choice.

That *warm drink* is no bad cuſtom, but agreeable to Nature in the generalitie; firſt, Becauſe it comes the neareſt to the natural temper of the body, and *ſimilia ſimilibus conſervantur*; every thing is preſerved by its like, and deſtroyed by its contrary. Secondly, Though I do not hold it the principal Agent in digeſtion, yet it does excite, is auxiliary, and a neceſſary concomitant of a good digeſtion, *ut ſignum & cauſa*. Thirdly, *Omne frigus per ſe, & pro viribus deſtruit*; Cold in its own nature, and according to the graduation of its power, extinguiſheth natural heat, and is deſtructive; but *per accidens*, and as it is in *gradu remiſſo*, it may contemperate, allay, and refreſh, where heat abounds, and is exalted.

Therefore as there is *variety* of Pallates and Stomachs likeing and agreeing beſt with ſuch kind of meats and drinks, which to others are utterly

distasteful, disagreeing and injurious, though good in themselves: so is it in Drink *warmed* or *cold*; what one finds a benefit in, the other receives a *prejudice*; at least does not find that satisfaction and refreshment, under such a qualification; because of the various natures, particular appetitions, and *idosyncratical* properties of several bodies, one thing will not agree with all: Therefore he that cannot drink *warm*, let him take it *cold*, and it is well to him; but he that drinks it *warm*, does better. And this is to be understood in Winter, when the extremity of cold hath *congelated* and *fixed* the spirits of the Liquor in a *torpid* inactivity; which by a gentle warmth are *unfettered*, *volatile* and *brisk*; whereby the drink is more agreeable and grateful to the stomachs fermenting heat; being so prepared, then to be made so by it.

There are three sorts of *Drinkers*: one drinks to satisfie *Nature*, and to support his *body*; without which he cannot well subsist, and requires it as necessary to his Being. Another drinks a *degree* beyond this man, and takes a larger

larger *doſe*, with this intention, to exhilerate and chear his *mind*, to baniſh *cares* and *trouble*, and help him to *ſleep* the better; and theſe two are lawful drinkers. A third drinks neither for the good of the *body*, or the mind, but to ſtupifie and drown both; by exceeding the former bounds, and running into exceſs, fruſtrating thoſe *ends* for which drink was appointed by Nature; converting this *ſupport* of life and health, making it a *procurer* of ſickneſs and untimely death.

Primum crater ad ſitim pertinere, ſecundum ad hilaritatem, tertium ad voluptatem, quartum ad inſanium dixit. Apuleius.

Many ſuch there are, who drink not to *ſatisfie* Nature, but force it down many times *contrary* to natural inclination; and when there is a reluctancy againſt it: as *Drunkards*, that pour in Liquor, not for love of the *drink*, or that Nature requires it by *thirſt*, but only to maintain the *mad frollick*, and keep the Company from breaking up. Some to excuſe this intemperance, hold it as good *Phyſick* to be drunk once a month, and plead for that liberty as a wholſom cuſtom, and quote the authority of a famous *Phyſitian* for it. Whether this Opinion be allowable, and to be admitted in the due *Regiment* for

preſervation of health, is fit to be examined.

Omne nimium naturæ eſt inimicum.

It is a *Canon* eſtabliſhed upon good reaſon; *That every thing exceeding its juſt bounds, and golden mediocrity, is hurtful to Nature.* The beſt of things are not excepted in this general rule; but are reſtrained and limited here to a due proportion. The *ſupports* of life may prove the *procurers* of death, if not qualified and made wholſom by this corrective.

Meat and *drink* is no longer ſuſtinance, but a load and over-charge, if they exceed the *quantum* due to each particular perſon; and then they are not, what they are properly in themſelves, and by the appointment of Nature; the *preſervatives* of life and health; but the *cauſes* of ſickneſs, and conſequently of death.

Drink was not appointed man, to diſcompoſe and diſorder him in all his faculties, but to *ſupply*, *nouriſh*, and *ſtrengthen* them. Drink exceeding its meaſure, is no longer a refreſhment, to *irrigate* and water the thirſty body, but makes an inundation to drown and ſuffocate the *vital powers*. It puts a man

man out of the ſtate of health, and repreſents him in ſuch a degenerate condition both in reſpect of *body* and *mind*, that we may look upon the man, as going out of the World, becauſe he is already gon out of himſelf, and ſtrangely *metamorphoſed* from what he was.

I never knew *ſickneſs* or a *Diſeaſe*, to be good preventing Phyſick; and to be drunk, is no other then an unſound ſtate, and the whole body out of frame by this great change. What difference is there between *ſickneſs* and *drunkenneſs?* Truly I cannot diſtinguiſh them otherwiſe then as *genus* and *ſpecies:* Drunkenneſs being a raging Diſeaſe, denominated and diſtinguiſhed from other ſickneſſes, by its *procatartick* or *procuring* cauſe, *Drink*.

That Drunkenneſs is a Diſeaſe or ſickneſs, will appear in that it hath all the requiſites to *conſtitute* a *Diſeaſe*, and is far diſtant from a *ſtate* of health: for as health is the free and regular diſcharge of all the *functions* of the body and mind; and ſickneſs, when the *functions* are not performed, or weakly and depravedly: then *Ebriety* may properly be ſaid to be a Diſeaſe or ſickneſs, becauſe

cauſe it hath the *ſymptoms* and *diagnoſtick* ſigns, of an *acute* and great Diſeaſe: for, during the time of *drunkenneſs*, and ſome time after, few of the faculties perform rightly, but very depravedly and *preternaturally*: if we examine the *intellectual faculties*, we ſhall find the *reaſon* gone, the *memory* loſt or much abated, and the *will* ſtrangly perverted: if we look into the *ſenſitive* faculties, they are diſordered, and their *functions* impedited, or performed very deficiently: the *eyes* do not ſee well, nor the *ears* hear well, nor the *pallate* reliſh, *&c.* The *ſpeech* faulters and is imperfect; the *ſtomach* perhaps vomits or nauſeates; his *legs* fail: Indeed if we look through the whole man, we ſhall ſee all the faculties depraved, and their functions either not executed, or very diſorderly and with much deficiency.

Now according to theſe *ſymptoms* in other *ſickneſſes*, we judge a man not likely to live long; and that it is very hard he ſhould recover; the danger is ſo great from the many threatning *ſymptoms* that attend this ſickneſs, and *prognoſticate* a bad event: here is nothing

thing appears *ſalutary*; but from head to foot, the Diſeaſe is prevalent in every part; which being collated, the *ſyndrom* is *lethal*, and judgment to be given ſo.

Surely then Drunkenneſs is a very great diſeaſe for the time; but becauſe it is not uſually *mortal*, nor laſts long; therefore it is ſlighted, and look't upon as a trivial matter that will cure it ſelf. But now the queſtion may be asked; Why is not *Drunkenneſs* uſually *mortal*? ſince the ſame ſigns in other diſeaſes are accounted *mortal*, and the event proves it ſo. To which I anſwer; All the hopes we have that a man *drunk* ſhould live, is; firſt, From common *experience* that it is not deadly: Secondly, From the nature of the *primitive* or *procuring* Cauſe, ſtrong Drink or Wine; which although it rage, and ſtrangely diſcompoſe the man for a time, yet it laſts not long, nor is *mortal*. The *inebriating* ſpirits of the liquor, flowing in ſo faſt, and joyning with the ſpirits of mans body, make ſo *high* a *tide*, that overflows all the banks and bounds of order: For, the ſpirits of mans body, thoſe *agents* in each faculty, act ſmoothly,

ly, regularly and conſtantly, with a moderate ſupply; but being overcharged, and forced out of their natural courſe, and exerciſe of their duty, by the large addition of *furious ſpirits*; ſpurs the functions into ſtrange diſorders, as if nature were conflicting with death and diſſolution; but yet it proves not *mortal.*

And this, firſt, becauſe theſe *adventitious ſpirits* are amicable and friendly to our bodies in their own nature, and therefore not ſo *deadly injurious*, as that which is not ſo familiar or noxious.

Secondly, Becauſe they are very *volatile*, *light*, and *active*; Nature therefore does much ſooner recover her ſelf, *tranſpires* and ſends forth the *overplus* received; then if the *morbifick* matter were more ponderous and fixed; the *gravamen* from thence would be much worſe and longer in removing: as an over-charge of *Meat*, *Bread*, *Fruit*, or ſuch like ſubſtances not ſpirituous; but dull and heavy (*comparativè*) is of more difficult digeſtion, and layes a greater and more dangerous load upon the faculties, having not ſuch *volatile briſk* ſpirits to aſſiſt Nature, nor of ſo liquid

a

a fine ſubſtance, of quicker and eaſier digeſtion: So that the *ſymptoms* from thence are much more dangerous, then thoſe *peracute* diſtempers ariſing from Liquors. So likewiſe thoſe bad *ſymptoms* in other diſeaſes are more to be feared and accounted *mortal* (then the like ariſing from *drunkenneſs*) becauſe thoſe perhaps depend upon *malignant cauſes*; or ſuch as by time are *radicated* in the body; or from the defection of ſome *principal part*: but the ſtorm and diſcompoſure ariſing from *drunkenneſs*, as it is ſuddenly raiſed; ſo commonly it ſoon falls, depending upon *benign cauſes*, and a ſpirituous matter, that layes not ſo great an oppreſſion; but *inebriates* the ſpirits, that they act very diſorderly and unwontedly; or by the *ſoporiferous* vertue, *ſtupefies* them for a time, until they recover their *agility* again.

But all this while, I do not ſee, *that to be drunk once a month*, ſhould prove good Phyſick: all I think that can be ſaid in this behalf, is; that by overcharging the ſtomach, *vomiting* is *procured*; and ſo carries off ſomething that was lodged there, which might breed Diſ-

eaſes. This

This is a *bad excuſe* for good fellows, and a *poor plea* for *drunkenneſs*: for the gaining of one ſuppoſed benefit (which might be obtained otherwiſe) you introduce twenty *inconveniences* by it. I do not like the preventing of one diſeaſe that *may be*, by procuring of one at the *preſent certainly*, and many hereafter moſt probably: and if the diſeaſe feared, or *may be*, could be prevented no otherwiſe, but by this *drunken means*; then that might tollerate and allow it: but there are other wayes better and ſafer to cleanſe the body either *upwards* or *downwards*, then by overcharging with ſtrong drink, and making the man to *unman* himſelf; the evil conſequents of which are many, the benefit hoped for, but *pretended*; or if any, but very *ſmall* and *inconſiderable*.

And although, as I ſaid before, the *drunken fit* is not *mortal*, and the danger perhaps not great for the preſent; yet thoſe *drunken bouts* being repeated; the *relicts* do accumulate, debilitate Nature, and lay the foundation of many *chronick diſeaſes*. Nor can it be expected otherwiſe; but you may juſtly conclude from the manifeſt irregular actions

actions which appears to us *externally*; that the functions within also, and their motions are strangely disordered: for, the *outward madness* and unwonted actions, proceeds from the *internal impulses*, and disordered motions of the faculties: which general disturbance and discomposure (being frequent) must needs *subvert* the *œconomy* and government of humane Nature; and consequently ruine the Fabrick of mans body.

The ill effects, and more eminent products of ebriety, are; first, *A changing of the natural tone of the stomach, and alienateing the digestive faculty*: That instead of a good transmutation of food, a degenerate Chyle is produced. Common experience tells, that after a *drunken debauch*, the stomach loseth its appetite, and acuteness of digestion; as *belching*, *thirst*, *disrelish*, *nauseating*, do certainly testifie: yet to support nature, and continue the custom of eating; some food is received; but we cannot expect from such a *stomach* that a *good digestion* should follow: and it is some dayes before the stomach recover its *eucrasy*, and perform its office well:

and

and if these miscarriages happen but *seldom*; the injury is the less, and sooner recompenced; but by the *frequent repetition* of these ruinous practices, the stomach is overthrown and alienated from its integrity.

Secondly, *An unwholsom corpulency and cachectick plenitude of body does follow: or a degenerate macilency, and a decayed consumptive constitution.* Great drinkers that continue it long; few of them escape, but fall into one of these *conditions* and *habit* of body: for, if the Stomach discharge not its office aright; the *subsequent digestions* will also be defective. So great a consent and dependance is there upon the *stomach*; that other parts cannot perform their duty, if this leading *principal Part* be perverted and debauched: nor can it be expected otherwise; for, from this *Laboratory* and *prime office* of digestion, all the parts must receive their supply; which being not suteable but depraved, are drawn into *debauchery* also, and a *degenerate* state; and the whole body fed with a vitious *alimentary succus*.

A *Cacotrophy*, or *Atrophy*.

Now that different *products* or *habits* of body should arise from the same kind

kind of debauchery, happens upon this ſcore. As there are different *properties* and *conditions* of bodies; ſo the reſult from the ſame procuring cauſes ſhall be much different and various: one puffs up, fills, and grows *hydropical*; another pines away, and falls *Conſumptive*, from *exceſs* in *drinking*; and this proceeds from the different *diſpoſition* of parts: for, in ſome perſons, although the *ſtomach* be vitiated, yet the ſtrength of the *ſubſequent digeſtions* is ſo great, from the integrity and vigor of thoſe parts deſtinated to ſuch offices; that they act *ſtrenuouſly*, though their *object matter* be tranſmitted to them imperfect and degenerate; and therefore do keep the body *plump* and *full*, although the juyces be *foul* and of a *depraved* nature. Others *è contra*, whoſe parts are not ſo firm and vigorous; that will not act upon any ſcore, but with their *proper object*; does not endeavour a tranſmutation of ſuch *aliene matter*, but receiving it with a *nice reluctance*, tranſmits it to be evacuated and ſent forth by the next convenient ducture, or emunctory: and from hence the body is fruſtrated of nutrition, and falls

Quicquid recipitur, recipitur per modum recipientis. Ax.

away: So that the pouring in of much liquor (although it be good *in ſua natura*) does not beget *much aliment*, but waſheth through the body, and is not aſſimilated.

But here ſome may object and think; *That waſhing of the body through with good Liquor, ſhould cleanſe the body, and make it fit for nouriſhment, and be like good Phyſick for a foul body.* But the effect proves the contrary; and it is but reaſon it ſhould be ſo: for, ſuppoſe the Liquor (whether Wine, or other) be pure and good; yet when the *ſpirit* is drawn off from it, the *remainder* is but *dead, flat, thick*, and a *muddy flegm*. As we find in the deſtillation of Wine, or other Liquors; ſo it is in mans body: the *ſpirit* is drawn off *firſt*, and all the parts of mans body are ready *Receivers*, and do *imbibe* that *limpid congenerous* enlivener, freely and readily: but the *remainder*, of greateſt proportion; that heavy, dull, *phlegmy part*, and of a *narcotick quality*; lies long fluctuating upon the digeſtions, and paſſeth but ſlowly; turns ſowr, and vitiates the *Craſes* of the parts: So that this great *inundation*, and ſuppoſed waſhing of the

the body, does but drown the faculties, *ſtupefie* or *choak* the ſpirits, and defile all the parts; not *purifie* and *cleanſe*. And although the more *ſubtile* and *thinner* portion, paſſeth away in ſome perſons pretty freely by *urine*; yet the *groſſer* and worſe part ſtayes behind, and clogs in the *percolation*.

A third injury, and common, manifeſt prejudice from intemperate drinking, is; *An imbecility of the Nerves*; which is procured from the diſorderly motions of the Animal Spirits; being impulſed and agitated preternaturally by the *inebriating ſpirits* of ſtrong Liquors: which *vibration* being frequent, begets a habit, and cauſeth a *trepidation* of Members.

SECT. VII.

Exercise *and* Rest, *regulated and duly appointed.*

THat *Exercise* and due *Motion* contributes to the preservation of Health, and prolongation of Life, will appear, if we consider the benefits that are procured by it.

First, In general exercise it raiseth the spirits, and puts them upon vigorous *action* in all the Faculties.

Secondly, It *empties* the *stomach*, and promotes the appetite for the next meal: the remainders after digestion, that *accumulate* to clog the stomach, is moved by Exercise, and *excited* to pass away; and being thus discharged of those *relicts*; the appetite grows sharp, and craves food very strongly.

Thirdly, It provokes *expulsion* of *Excrements*, and suffers not any superfluous matter to lodge in the body: For, by the *turgid motion* of the spirits, the

the common *ductures* and conveyancies are *dilated* and *expanded*; which together with the agitation of the body, gives a ready and free paſſage to any *feculent* or *excremental* matter that *ought* not long to be retained.

Fourthly, *Exerciſe* opens the Pores, and gives a *free tranſpiration*; which otherwiſe by too much reſt are *occluded* and ſhut up, contrary to the intention of Nature; having appointed theſe *vents*, and ſecret way of evacuation, to *ventilate* and cleanſe the habite of the body, which in a ſhort time would be very foul and impure, by *congeſtion* of ſuperfluous humours, if not purified and tranſpired by theſe exhaling ports.

Fifthly, Exerciſe, promotes, and adds much towards the nutrition of the body. For this we find generally, that active ſtirring people, are more freſh in countenance, more vegete and lively in ſpirit, more firm and ſolid in fleſh, and ſtronger in their limbs; then other perſons that live a ſedentary, idle and ſluggiſh life. And that it ſhould be ſo there is good reaſon; in as much as exerciſe gives a free paſſage for nutriment to arrive at every member and

part of the body; and also excites the Archeus or ruling principle in each, for a more vigorous assimilation; and likewise does expedite and send away the superfluities of every digestion, all which promotes and sets forward a good nutrition.

Exercises are various, and commonly chosen, as each person phansies, or the Company invites; as *Dancing*, *Running*, *Ringing*, *Tennis*, *Hand-Ball*, *Foot-Ball*, *Riding*, *Fencing*; with many others: some whereof are purely pastime, as those named; others necessary labours, as Digging, Sawing, and such like. Exercise is to be chosen, such as sutes best with the Nature of each persons body: Some require exercising of upper parts most, others of the lower parts, and some equally both: those Exercises which generally are advantagious, in using and stretching all the parts, and which I prefer before others, are *Tennis*, *Hand-Ball*, *Fencing* and *Ringing*. Yet I would not impose upon any contrary to their inclination, for in these cases, that which is most delightful, will probably prove most beneficial.

Obser-

Obſervations and Cautions to be remembred in exerciſing, are ſuch as theſe.

1. Exerciſe daily, in the morning chiefly; with an *empty ſtomach* alwayes; and after *excremental evacuation* if you can procure it.

2. *Vary exerciſe* according to the condition of your body, and *ſeaſon* of the year: the ſtronger, *phlegmatick* bodies, and in cold Weather, admit of ſtronger and ſwifter motions: *Cholerick* hot bodies, weak, and the Summer ſeaſon; more mild and gentle.

3. Be not *violent* in exerciſe; nor continue it longer beyond a *pleaſure*; but deſiſt with *refreſhment*, not a laſſitude and wearineſs.

4. Put on ſome looſe garment, until your body be cool and ſetled in its natural heat and temper; the Pores being opened by exerciſe, the cold is more apt to enter; from whence a greater prejudice then you could expect benefit from your labour or paſtime.

5. *Walk gently* after Exerciſe, and ſettle by degrees; no ſuddain changes are ſuteable or profitable to Nature.

6. *Eat not*, untill you be fully redu-

ced to that temper and *moderate heat*, as when you began; and when the spirits are retired to their proper *stations*.

By this rational course the advantages that will accrue to you are these.

Exercise *rouseth* dull inactive spirits; gives ventilation, *opens obstructions* by the motion, attenuation and penetration of the subtile spirits; *agitates* and *volatiseth* feculent subsiding humours; abates superfluous moisture; increaseth *natural heat*; promotes *concoction*, *distribution* and conveyance of aliment, through the narrow Channels and Passages unto the several parts of the body; procures *excremental evacuations*; strengthens all the *Members*, and preserves Nature long in her vigour and virdure.

Having set out the times for *Exercise* and *Motion*; the remainder is allotted for *Rest* and *Ease*, with such refections and repast as Nature requires.

Quid caret alternâ requie durabile non est. Ovid.

Rest is as necessary to preserve *Health*, and continue mans body in strength and vigour, as Exercise. These two, although much opposite in themselves, yet both in their order and seasons, are very suteable and agreeable to humane Nature,

Nature, and both contribute to the *being* and long *being* of Man. Nothing constant is liking and congruous with our Nature; but *vicissitude* is most acceptable and delightful.

When the body is wearied with *Labour*, then *rest* is refreshing, and renews its strength; but when satiated with *rest*, does then thirst after *motion* & pleasant *exercise*. Rest is a burthen if forced upon *Nature*, longer then *Nature* does require; and that is but for a short space. So that the due timing of *Rest* and *Motion*, and limiting them to their hours and seasons, most agreeable and delightful to humane Nature, is that which preserves him in *Health*, and *prolongs* his *Being*.

Interdum quies inquieta est; quoties nos male habet inertia sui impatiens Sen.

Avoid *idleness*, and a *sluggish sedentary life:* for want of due action and wholsom motion; the body, like standing Waters, degenerates and corrupts. If *Rest* exceeds, the vigor of Nature is abated; *digestion* not so good; *distribution* of aliment to the several parts retarded and impedited, by reason of an obstructed foul body: excrementitious superfluities not freely transmitted and emitted; the spirits dulled, and all the faculties

faculties of the body and mind, heavy and slow to action.

Ignavia corpus habetat, labor firmat.

SECT. VIII.

Sleep *and* Watching, *Limited and Cautioned.*

THE Life of Man being conversant in *vicissitudes*, spends its whole course in these two different states, *Sleep* and *Watching*: the one appointed for *Rest* and *Ease*, the other for *Action* and *Labour*. If he were constant in the first, his life were but the shadow of *Death*, not worth the naming: if in the latter, he could not hold out long, but be tyred and worn out. Therefore Nature hath wisely contrived, that he should not continue long in either, but should be *transient* from one to the other, and weave out his life by these short intervals. *Watching*, *Action* and *Motion*; *Sleep*, *Rest* and *Cessation*; are equally requisite for the well-

Nemo dum dormit, alicujus est pretii, non magis quam si non viveret. Quidam.

well-being of man: So that these two changes relieving one another, both become a defence and support of humane life.

Sleep is a *placid state* of body and mind, bringing refreshment and ease to both. Sleep takes off the *Body* from *action*, and the *Mind* from *care, thought* and *business*; and gives a cessation and quiet interval from their *Labour*. That sleep may prove most advantagious, answering the intentions and designment of Nature, it must be regulated in these four particulars: the *Time*, and *Limits*, the *Place*, and the *Manner*.

The Time most proper and fit for Sleep, and according to the appointment of Nature, is the Night; when most of the Creatures also do take their rest. At the shutting up of the day, and the Sun departed from the *Horizon*; the spirits are not so *active* and *lively*, but incline to a *cessation*, and then it is fit to give them their *repose* and *rest*, and not constrain them longer upon duty: in the morning again, at the rising of the *Sun*, they are fresh, brisk and agile; and then are no longer to be chained up in *somnolent darkness*, but to be

be ſet at *liberty*, and enjoy the bright light, which chears the ſpirits, and is a great enlivener to them.

Turpis qui alto ſole ſemiſomnis jacet,
Cujus vigilia medio die incipit. Sen.

Moderate ſleep *refreſheth* the *ſpirits*; fortifies and increaſeth *vital heat*; helps *concoction*; gives *ſtrength* to the body; pacifies *anger*; *calms* the ſpirits, and gives a *relaxation* to a troubled mind.

Immoderate ſleep *dulls* the ſpirits; injurious to a good *wit* and *memory*; fills the *head* with ſuperfluous moiſture, and clouds the *brain*; retains *excrements* beyond their due time to be voided; and *infects* the body with their noxious fumes and vapours; an enemy to *beauty*, and changeth the freſh flower of *Youth*.

Go early to *ſleep* (not with a full ſtomach) and early from *ſleep*; that you may riſe refreſhed, lively and active; not dulled and ſtupid.

Avoid *day ſleeps* as a bad cuſtom; chiefly fat and corpulent bodies: but if your ſpirits be tired with much buſineſs and care; or by reaſon of old age, debility

bility of Nature, extream hot weather, labour or the like, that *diſſipates* the ſpirits, and enervates; then a moderate ſleep reſtores the ſpirits to their vigor again, and is a good refreſhment; but rather take it *ſitting* then *lying* down. *Sōnus meridianus quibus concedendus.*

Night watching, and late ſitting up, *tires* and *waſts* the animal ſpirits, by keeping them too long upon duty; debilitates Nature; changeth Youth, and a freſh florid countenance; heats and dries the body for the preſent; in time abateth natural heat; breeds Rhumes and Crudities; and moſt injurious to thin lean bodies. *Vigiliæ longioris incommoda.*

Concerning the *place* for ſleeping, take theſe *cautions:* Firſt, That you do not expoſe your ſelf to the open *Air:* for in the time of *ſleep,* Nature is not ſo well able to defend the body from external injuries of the *Air;* but lies more open to ſuch aſſaults, being off her guard, and retired to *Reſt.*

Know alſo that it is a bad cuſtom to *ſleep* upon the *ground,* as many in the Summer ſeaſon do uſe to their prejudice: and thoſe whoſe condition of life neceſſitate them to it, (as *Soldiers*) al-

although for the *present* they escape the mischief; yet afterwards, most are made sensible of the injury, by *Aches*, *stiffness* or *weakness* of *Limbs*, and many other infirmities that it procures.

Sleep not in any *damp place*, *Vault* or *Cellar*, a ground Chamber, (much worse unboarded) a new washt Room, or new plaistered; but chuse a *high* Room, *dry*, *sweet*, well *aired*, free from *smoke*, and remote from any *noise*.

Let your Bed be *soft*, but not to *sink* in; which sucks from the body, exhausts and impairs strength; a Quilt upon a Feather-Bed, is both easie and wholsome.

As for the manner or *decumbiture*, the body must lie easie, or sleep will be disturbed: the head somthing *elevated*; the other parts as best likes every person; but not upon the *back*, or constantly upon one *side*; but by *turns*: and be covered according to the Climate and Season of the Year.

The *mind* also must be in a good posture, well composed and setled when you are in bed; or that will break off your *sleep* before due time, and defraud you of your *nights rest*: if you lie down

down with roving troubled thoughts; they commonly will call you up before it is fit to riſe, and your ſleep not ſo placid and refreſhing. Therefore when you lay by your *cloaths*, lay aſide alſo your *buſineſs*, *care* and *thoughts*, and let not a wandring phanſie prevent your reſt, or awake you before due time.

SECT. IX.

Preſervation of Health, by Regular and Requiſite Evacuation *and* Retention.

ALL that the body *receives* is not fit to be *retained*; our food, though choicely pickt, and temperately uſed, yet all does not turn into the ſubſtance of the body; but ſome part is to be *ſeparated* and ſent forth, the reſt to *ſupply*, *nouriſh*, and be *aſſimilated*. This regular courſe being continued, the body thrives, and is in good order; but if that which ſhould be *evacuated* and ſent forth, be *retained*;

or

or that which ought to be retained, be prodigally *waſted*, and injuriouſly *emitted*; then the body ſuffers and decayes, when the regular *œconomy* thereof is ſubverted. *Hinc ingens morborum turba.*

And here we are to conſider of the various *excretions* that Nature does require, and is *beneficial*; and of ſuch *retentions* as are *injurious*.

Under this Head is compriſed excretions by *Stool*, by *Urine*, *menſtrual Purgations*, *Venus*, by the *Pores*, *Noſe* and *Ears*: of which the former are of the greateſt concernment, and ſpecial care to be had of them.

Excremental evacuations are various, proceeding from the ſeveral digeſtions; conveyed out by ſeveral *Channels* and *Vents* of Natures fabrication: which duly evacuated, are no ſmal helps to the conſervation of health, and are the effects of a temperate and regular body.

The *retention* of them beyond due time, argue diſcraſy of parts, or irregular living; and brings much detriment to the body, by their noxious inpreſſions and putrid vapours, that infect and diſturb the body.

If

If the Belly be *coſtive* and *bound* up; if the Urine be *ſuppreſt*; the monthly Courſes *ſtopt*; the Pores *occluded* and ſhut up: the Soul will be ſtifled in the Body, and the Body polluted and corrupted with its own Excrements: and as theſe are ſo, *more* or *leſs* in degree, ſwerving from rectitude; ſo it fares with the body *better* or *worſe*.

And on the contrary, if the *Belly* let paſs too ſoon and forceably, before the alimentary part be ſeparated, ſweeping down both together; if the *Urine* flows too freely, and drains the body; If the *Female Courſes* be immoderately current, and exhauſt the vital ſtream; If the *Sperme* be involuntarily iſſuing, and daily waſting; If the *Texture* be too lax and pervious, the Pores *patent* and *evaporating*; the damage is as great as the former, and as much to be feared, as theſe evacuations are more or leſs *enormous*. So that nothing but *moderation*, and an even courſe between theſe two extreams are conſervative of *Health* and *longævity*. And that this may be ſo, all your *actions* and neceſſary *cuſtoms* muſt be bounded by mediocrity: this is the Golden Chain that ties

all together; one Link whereof being broken, the whole is broken and disunited; having a dependance and mutual tye upon each other.

As the discharging of Nature moderately and seasonably, in all her requisite *evacuations*, preserves the body in *health* and *strength*: so contrarily.

Immoderate *evacuations* causeth weakness, debility of Nature by exhaustion, and procures several Diseases, Cachexies, Consumptions, Dropsies, *&c.*

To keep the body *soluble* is very good, that at least *once* a day you may not miss to have a stool; else the *Faces* are hardned, the body heated, the stomach molested, the appetite not so good, the head heavy, dull and sometimes pained; some grosser matter which should go away by *seige*, is brought by the Urinary passage; occasioning obstructions, all which are very injurious and destructive to Health.

Seasonable and moderate *Venus*, alleviates Nature, and helps digestion: but *immoderate*, exhausts the strength by

by effusion of spirits; *exsiccates* and dries the Body, hurts the Brain and Nerves, causeth tremblings, dulls the sight, *debilitates* all the faculties, hastens old age, and shortens life. But of this more at large in my Treatise of *Spermatick Consumptions.*

Cibo vèl potu repletis, superfluè evacuatis, sive exercitatis, coitus interdicitur.

Tempus optimum est manè, & post dormias.

Hyeme & vere frequentius permittitur; æstate parcissimè.

Juvines sanguinei & pituitosi liberalius; parcius Melancholici, parcissimè bilioſi, Senes, emaciati.

Menstrual evacuations are proper to the Female Sex; and come to them at certain years, to some at fourteen or fifteen, to others at sixteen or seventeen: and then Nature challengeth them monthly as her due; except she hath *conceived, nurseth*, or being grown *old* Nature does not require this evacuation: And this is of such concernment with them, that if this *menstrual Flux* be not right in the several requisites, according to *times, quantity* and *quality*,

the whole body oftentimes is disturbed; but alwayes some *infirmity* or *complaint* does follow: And therefore it much behoveth Women to have a special regard that this *course* of *Nature* be regular, according to each persons propriety of body; for all have them not alike, nor is it to be expected: and when it happens otherwise, a *due course* is to be taken to reduce them into order, and procure them aright.

This *Flux* ariseth from a *redundance*, and is granted to Women for *conception-sake*; that they might both nourish the *fœtus* in the Womb, and have sufficient to supply their own bodies: Therefore when there is no *conception*, Nature hath appointed a *menstrual evacuation* to spend the over-*plus* this way, during her capacity of having Children; and when that time is past, Nature taks up and makes no such provision; and then this *evacuation* ceaseth.

SECT.

SECT. X.

The different *ſtate* and *variation* of Bodies.

Commonly diſtinguiſhed by four Conſtitutions.

THat the *Condition*, *Properties*, and *Habit* of Bodies do much differ one from the other; and alſo the *ſame* by time doth vary and alter much from what it was, is that which I need not inſiſt on the proof; every one almoſt will confeſs the *truth*, and is convinced of this truth. But how this comes to paſs, and the reaſons of this difference and variation, is not unanimouſly agreed upon, but great diſſenting about the matter.

The *Galeniſts* do compriſe the diverſity of bodies under four *Conſtitutions*, *Sanguine*, *Phlegmatick*, *Cholerick* and *Melancholick*. And this they will have to ariſe from the difference of bodies in

mixtion, according to the different proportions they receive of the four *Elements*, participating more of some, then the other.

The *Chymical Philosophers*; some of them will have the difference of bodies to assurge out of three Principles, *Sal*, *Sulphur*, and *Mercury*: Others increase that number, and will have have them five, *Spirit*, *Salt*, *Sulphur*, *Water* and *Earth*. But I must not now ingage in the controversie between the *Chymists* and *Galenists*, or make another party to oppose both; but reserve that as more proper for a *Polemical Tract*: This Work being not intended controversal, but Canonical, I therefore pass on to state the Matter.

These four tearms of *Sanguine*, *Cholerick*, &c. although I do not adhere to them in the common acceptation, and in every point as the *Galenists* use them; yet they being so familiar and well known to such for whom chiefly this work is intended; I shall retain these names with distinction and limitation to serve our present purpose, rather then impose new words upon you, not so well understood.

I do not therefore understand by *Phlegm*, *Choler*, &c. that every body is composed of these four humours, as their constitutive parts, resulting from *proportionate* and *disproportionate* mixture and combination of the four *Elements*: But that persons may participate of, or abound with a degenerate humour; and that the *succulencies* of the body may incline to such a condition, *affine* and *analogous*, or having such properties, as that which is assigned to, and called, *Phlegm*, *Choler*, &c. may be asserted, and we may call them by such names. But you must also take notice, that the degenerate matter in mans body is so various, that you must not think to reduce all such depraved Juices exactly to these three heads, of *Choler*, *Phlegm*, and *Melancholly*; and if you add twice three more, the number would not be sufficient: But since there is not *peculiar appellations* to distinguish all precisely by, better have some general tearms then none.

The variation of bodies, in relation to *Temperament*, *Habit*, and *Constitution*; does arise *immediatè* from the variation of *digestions*, and the different

products from thence: so that one and the same person shall by time be of *different constitutions*, according as the functions of the body are performed well or ill.

The changing or establishing of Constitutions *procatarctice*, does depend upon subjection and obedience to the *Dietitick Rules*. As every one is ordered prudently and regularly, or negligently and incongruously, shall be disposed to this or that *Constitution*. If a man live idle, plentifully feeding, indulging himself in raw Fruits, and sleeps much; this disposeth him to be *Phlegmatick*; that is, his digestions shall not be so good; and there will be *crude* relicts abounding, such as is called *Phlegm*.

If a man be of an *active cogitative* spirit, eager in business, giving himself little rest, accustomed to Wine and high seasoned Meats: This manner of life fires and heats the body; the *Juices* then will not be so *mild, temperate*, and *balsamick*; but *acrid, hot* and *sharp*; and this person then may be said to be of a *cholerick* constitution or condition of body.

If

If a freſh *ſanguine* perſon, of a pure wholſom body; be oppreſſed with care and grief, live a ſedentary life, or too much given to *ſtudy* and ſerious *contemplation*, and feed groſly. This courſe of life ſhall change and alter the beſt conſtitution; the *ſanguine* brisk airy perſon ſhall by theſe means, be of a *dull* heavy diſpoſition, and ſad mind; the body alſo ſhall degenerate from its purity, the humours more fixed and feculent. The Soul being the great *Spring* or *Wheel* that keeps all the functions in motion, upon which they do depend, *primò & principaliter*, as the Fountain of all Vital Actions: If this be *dejected* and taken off its *ſpeed*, the functions are then performed very *heavily*, as if *weights* and *clogs* were hung upon them; and then the *elaboration* of food is not well performed, and a pure alimentary Juice produced; but a degenerate *ſuccus* of a heavy oppreſſing nature not duely fermented by the *Spleen* (*dyſcraſyed* by the preceding Cauſes) from whence a *melancholly* conſtitution is begotten, and may ſo be denominated for diſtinction,

The

The diverſity of *Conſtitutions* being thus underſtood, we may make uſe of, and retain theſe diſtinguiſhing tearms, at this time to ſerve the buſineſs in hand: ſince they are ſo familiar by uſe, and eaſie to be apprehended, by ſuch for whom this is intended. But although I can cloſe with them in relation to this purpoſe I am now upon, to order and appoint a *Dietetick Regiment* for different bodies; yet I think them not of that concernment, for a Phyſician to tye himſelf ſtrictly to their obſervance, in the *deſignment* of *Cures*; theſe *notions* being too ſuperficial and remote from the *quiddity*, *eſſence* and *ſpring* of the Diſeaſe; are but *Characteriſtical* and *Signal*, to note how, and which way the vital Powers do deviate and ſwerve from their integrity; are but the *Producta Morbi*, the Products and Effects, ſeparable, and the Diſeaſe may remain behind.

Wherefore I cannot allow them, as they are ſeverally injoyned in the *Methodus Medendi* for indications, to ſute Purgatives *elective*, and other Medicines to, by peculiar *appropriations*; nor concur with ſome *Hypotheſes* that are founded

ded upon this Doctrine by the *Galeniſts* to ſteer them in their *Therapeuticks*; which indeed runs them upon great errors in the Cure of moſt Diſeaſes; being ſo nice in *temperaments*, *humours* and *qualities*, and eying them ſo much; that they neglect the ſpring from whence they do ariſe, and where the greateſt *ſtreſs* of Cures do lie. *Morbi in initiis vitalibus radicem habent.*

Natura eſt morborum medicatrix. Helm.

And although I have diſtinguiſhed food for ſeveral *conſtitutions* or *conditions* of body, as moſt proper and fit for them, and commonly moſt *agreeable* and *appetible*; yet I do not thereby ſtrictly enjoyn, or reſtrain any one of a *diſſenting appetite*, from ſome things greatly coveted and ſuteable by experience, although appointed for another perſon of a different *conſtitution*: but that every perſon ſeeing the general *Rule*, may ſomething be guided thereby; and examining his peculiar propriety of Body, undiſcernable to others; whether it will comply freely, or with reluctance. In ſuch caſe where there is a refuſal of *this* or *that*, as not ſuting, but diſguſtful; you are not to impoſe upon your Nature forcibly, though in-

injoyned by the *general Rule*: But where you are at a ſtand in things indifferent, what to chuſe when either will comply and ſute your appetite, then follow the *Rule* as advantagious. Moreover the ſtrong *robuſt* bodies, *active* and *laborious*, are not ſo ſtrictly enjoyned to obſervance, as *tender weak* bodies, ſoon diſcompoſed and altered by ill dyet, or *incongruous* for their *condition* of body.

If a perſon have a cold, wateriſh, *Phlegmatick* Stomach; thoſe *Meats*, and *Drinks*, and *Sauces*, are not ſo agreeable and requiſite for him, as will well agree and ſute with a *Cholerick*, *hot*, and *dry* parching Stomach. A *Phlegmatick* man moſt commonly takes no delight in Milk and Whey, cold Meats, and cooling Drinks, or cooling Sauces: but he loves ſeaſoned hot Meats, ſtrong Drinks, Spices, and hot Hearbs, to make his Meat ſavory and acceptable to his Stomach: But the *Cholerick* Man ſhall delight in the other; and they ſhall ſute beſt, being temperately and diſcretely uſed. So that a *Diætetick Regiment*, well appointed and obſerved, is *phyſical* to *dyſcraſyed* and *diſtempered* bodies,

bodies, to *contemperate* and *allay* the the *luxuriance* of ſome predominant Humour; and ſomething diſpoſe the faculties to produce the *alimentary Juices* of another nature: which by time will alter and change the *conſtitution* or *condition* of Body from what it was, and reduce it nearer to what it ought to be.

SECT. XI.

Præcautions and *Rules*, *Appointed for the* Sanguine *Conſtitution; or pureſt State and Condition of Body.*

THis *Conſtitution* does reſult from the integrity of the faculties, and due *Craſes* of the Parts, performing their offices rightly: When Food is well *elaborated* and *tranſmuted* in ſuch manner as is proper for each *digeſtion*; then a good *conſtitution* and good *habit* of body is eſtabliſhed. The Maſs of blood

blood then hath its pure tincture, and all the liquors of the body their peculiar *properties* suteable to the intentions of Nature: But if the *Crases* of the *Parts* be perverted by a *spontaneous* defection and imbecility of the *faculties*; or otherwise procured to *irregularity*, by bad *food*, *intemperance*, and the *Dietetick Rules* not observed; then the *alimentary Juices* do degenerate from their purity; the mass of Blood, and *nervous liquor* are depraved, the constitution and whole habit of body altered and changed for the worse.

The *sanguine* person enjoyes the best state and condition of body; does not abound or is molested with *crude*, *Phlegmatick* or *acrid Cholerick Juices*, or otherwise degenerate; but hath the *succulencies* of body in their right and proper natures, as is most fit for every vessel and part of the body: hence it is that this person is more *fresh*, *temperate*, *lively*, and *florid*; of a more *pleasant* mind, and *good disposition*, having pure blood, and other good Juyces to supply the Body; from whence the *spirits* are generated both plentifully, and of a *good* extraction.

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This *State* and *Constitution* of Body is best preserved and continued so from degeneration, by a good *Dietetick Regiment*; disposing all the requisite supports of Life, Customs and Actions whatsoever; that they be *moderate*, *seasonable* and *suteable* to such Natures, contributing their assistance wholly, and not being any wayes detrimental, by their ill management.

The *Sanguine Person* will continue long in that condition and good state of Body; by a due observance of *Dyet*, *Exercise* and *Rest*, *Sleep* and *Watching*, *Excretions* and *Retentions*, *passions* of *Mind*: For any of these irregular and unsuteable, will alter and change the best tempered body, into some other depraved condition answerable to their Causes: as the intemperate *Air* of a hot *Climate*, or sudden change of Weather not regarded; *violent* and *unseasonable* Exercise, *night-watchings*, *ill-dyet*, &c. introduceth a depraved alteration and degeneration of the blood: and therefore most commonly sickness soon follows such injurious Courses. I might here forbid the smoaking of Tobacco; the common *Purgatives* falsly denominated,

nated, but rather and more properly Corruptives; which ſtamp an ill impreſſion upon the *parts*, and vitiate the alimentary Juyces of the Body: but the injuries procured from Tobacco, and theſe Drugs, are declared at large in my Tract of the *Scurvy*; Therefore I need not repeat here.

For the Election and Choice of *Food*, for *quantities* and due *times* in *Eating* and *Drinking*; for the choice of *Air*, and *place* of Abode; for *Exerciſe*, *Sleep*, *&c.* conſonant and moſt agreeable to this conſtitution and beſt ſtate of Body; are to be ſought in the general *Hygiaſtick Rules* before mentioned, which are moſt proper and applicable to this *ſtate* and *condition* of Body; as being the Rule or Standard to meaſure others by: And by how much others vary from this *temperature* & good *condition* of Body; by ſo much are they to be accounted *intemperate* and *deviating* from integrity; and do therefore require ſome particular *Rules* or *Exemptions* from the general, to regulate them apart; becauſe *bodies* in a right and good *ſtate* are not to be governed by the ſame ſtrictneſs of *Law*; but muſt have ſome

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allowance and *exceptions*, which shall be observed in the particular constitutions following.

SECT. XII.

Diætetick Regiment, Assigned to the Phlegmatick Constitution.

THE *Phlegmatick* Person is such whose nature is not so *vigorous* and *acute* in the digestive faculties; and makes a transmutation of food not so perfect as the *Sanguine*, but something *crude* and *raw*. This Constitution abounding with *superfluous* moisture, and being more cool in *temperature*, (except preternaturally distempered, and the *Archeus* disturbed) commonly hath a slower *Pulse*; not so lively, *active* and *brisk* as the Sanguine person; prone to sleep and ease; of colour *paler*; by hot things *benefitted*, by cold things *prejudiced*. And thus it is

by reaſon the *vital powers* are remiſs and ſluggiſh; the ſeveral functions of the body are not performed vigorouſly and compleatly.

Now this *Conſtitution* of body being fallen a degree from the integrity of Nature, and ſwerving from the beſt condition and ſtate of body, which is the *Sanguine;* and finding by theſe *Characters* how Nature is defective, and which way declining: You ought ſo to order all your *actions* and *cuſtoms*, as may tend to the *rectifying* of this deficiency, and be auxiliary for a *reduction* to the beſt ſtate; at leaſt prevent what may ſucceed *worſe*, and ſtop the *increaſe*. And herein it will be no ſmall advantage, to know what is *aſſiſting* and *helpful* to Nature in this caſe, and what is *injurious*.

Meats agreeable and convenient for this condition of body, are ſuch as be *light* and *digeſt* well, becauſe the Stomachs *ferment* is not ſo *acute*; yet if the Stomach covets what is not of *facil* digeſtion, let it be made *ſavory* and *ſeaſoned*: And then a *Phlegmatick* raw ſtomach may better venter upon ſuch. But *Brawn*, *Pig*, *Gooſe*, *Duck*, water-foul,

foul, and ſuch like, are not agreeable to a Phlegmatick Stomach: Alſo *Eeles, freſh Herrings, Makerel, Lobſter, freſh Salmon, Sturgeon*, are injurious and difficult to be digeſted. But if you muſt pleaſe your pallate, drink Wine with theſe meats for a corrective.

Let your dyet be warm Meats, oftner *roaſt* then *boyled*.

Butter, Oyl, and *Honey* is good for you; *Muſtard, Salt* and *Spices* are neceſſary for your uſe: eſpecially with meats of ſlow digeſtion, and that abound with much moiſture, and are apt to clog the Stomach.

Refuſe *Milk* and *Milk* Meats, *curd* new *Cheeſe, Butter-milk* and *Whey*.

Olives, Capers, Broom-buds, Sampire are good Sauce; alſo *Garlick, Onions, Leeks* in Broths, ſeaſonings or Sauces, for a reliſh, but not raw.

Refrain cold Hearbs and Sallads; as *Lettice, Purſlan, Violet-leaves*, &c. except *Sorrel*, which although cold, yet a ſharpner of the appetite: but freely uſe *Mint, Sage, Roſemary, Time, Marjerome, Parſley, Penny-royal*, and ſuch hot Hearbs.

Abſtain from raw Fruits; *Apples,*

Pears, Plums, Cucumbers, Mellons, Pumpions, &c. But you eat may *Wall-nuts, Filbirds, Almonds* blanched, *Cheſ-nuts, Fiſtick-nuts, Dates, Figs, Raſins*.

Drink *ſtrong* Beer more frequently then *ſmall*; and ſometimes *Sack*. Not *French Wine* if you be Rheumatick.

Indulge not your ſelf in lying long in *Bed*; or afternoon ſleeps; and too much *Reſt* and *Eaſe*: they dull the ſpirits, increaſe flegm and ſuperfluous moiſture.

But frequent *Exerciſe*, and moderate abſtinence in *Meat* and *Drink*; are great preſervatives of your Health.

Chuſe a warm *Air* and dry *Soil*, remote from *Waters*; the beſt place for your Abode.

Hot *Baths* are profitable; ſeaſonable and moderate *Venus* a friend: the former cheriſheth the ſpirits, opens the pores for a tranſpiration and emiſſion of ſuperfluous moiſture: the latter ſuſſitates and raiſeth the ſpirits, *alleviates* nature, and helps Concoction.

SECT.

SECT. XIII.

The Cholerick Conſtitution *Regulated.*

THE *Cholerick* Perſon is more *hot* and *dry* than the *Phlegmatick*; eager and *precipitate* in action; froward, haſty and angry; lean of body and ſlender: the *Veins* big, a hard *Pulſe*, and quick: of colour *pale* or *ſwarthy*; propenſe to waking and ſhort ſleeps; ſubject to Feavers, or febrile æſtuation upon ſmall occaſions.

That ſome bodies are in this *ſtate* and *condition*, is apparent and certain: but whether by *innate* Principles ſo diſpoſed, or otherwiſe procured and *adventitious*; we will not controvert here: but ſhall proceed as granted, that a *Diætetick* Regiment, *well* or *ill* managed, ſhall make this perſon or condition of body, *better* or *worſe*. Wherefore I adviſe ſuch to theſe obſervations.

Uſe a cool and moiſtning dyet; moſt

frequently boyled meats, rather than roſt or baked; but fryed or broiled meats never.

Eat Broths often made with cooling Hearbs; *Rice-milk*, *Cock-broth*, or *Barly-broths* with *Raſins*, *Currants* and *Prunes*.

For fleſh, chuſe young tender and jucy; as young *Beef*, *Veal*, *Mutton*, *Lamb*, *Kid*, *Pork*, *Green-geeſe*, *Turkie*, *Capon*, *Chickens*, and ſuch like.

Obſerve fiſh dayes as good dyet: and then you may eat freſh *Salmon*, *Lobſter*, freſh *Herrings*, *Crabs*, *Prawns*, freſh *Cod*, *Thornback*, *Soles*, *Plaiſe*, *Whiting*, *Smelt*, *Oiſters*, *Pike*, *Trout*, *Tench*, and other freſh fiſh; Eeles not excepted which are unwholſome to others.

But refrain ſalt Meats, and dryed; as *Bacon*, *old Ling*, *Haberdine*, *ſalt Cod*, pickled or red *Herrings*; pickled *Scallops*, *Oyſters*, *Anchoves*, *Sturgeon*, hand *Beef*, dryed *Tongues*, and ſuch like.

Milk and Milk meats are pleaſant and good; as *Cuſtard*, *White-pots*, new *Cheeſe*, freſh *Cheeſe* and *Cream*.

For your Sauces uſe *Verjuce*, *Sorrel*, *Orange*,

Orange, *Lemmon*, *Apples*, *Goosberries*, *Currans*, *Prunes*, pickled *Cucumbers*: as boyled *Veal* and *green-ſauce*; roſt *Veal* and *Orange*; boyled *Mutton* with *Verjuce* and its own juce; roſt *Mutton* and *Cucumbers*; green-Geeſe and *Gooſberries*; Stubble Gooſe and *Apples*; Pig and *Currants*; Pork and *green-ſauce*; boiled Chickens with *Goosberries* or *Sorrel-ſops*; Calves feet ſtewed with *Currans* and *Prunes*: And your meat thus coock'd, is both food and Phyſick.

Take a lawful freedom, and pleaſe your ſelf with theſe fruits: *Citrons*, *Pomegranats*, *Limes*, *Oranges*, *Lemmons*, *Quince*, *Pearmains*, *Pippins*, *Cherries*, *Mulberies*, *Grapes*, *Damſins*, *Bullaces*, *Prunellaes*, *Reſpaſs*, *Currans*, *Barberries*, *Strawberries*: they cool and quench thirſt, contemperate and aſwage hot cholerick humours, and give a great refreſhment to the parched ſpirits.

Eat Sallads of *Lettuce*, *Sorrel*, *Purſlane*, *Spinage*, and *Violet*-leaves; they are medicamental aliment; but be ſparing in *Muſtard*, *Salt* and *Spices*.

Butter-milk, *Whey* and *Sider* allayes preternatural heat; checks the effre-

nation of Choler, and are refreſhing.

Refuſe the fat, and brown out-ſide of meat: alſo the cruſt of Bread: and be ſparing in *Butter* and *Oyl*.

Drink *Wine*, *Spirits*, and *ſtrong Liquors*, but as *Phyſick*; to refreſh and aſſiſt a weak ſtomach, and not otherwiſe.

Faſt not, but ſatisfie the Stomach when it *vellicates* and calls for meat; biting *choller* muſt have ſomething to feed on, or it will diſturbe the body.

Cheriſh and indulge *ſleep*, it cools and moiſtens; but let it not exceed in length, which puts Nature by her due times for neceſſary evacuations.

Too eager and conſtant in *ſtudy*, or late ſitting up: both *exaſperates* this condition of body, and makes it worſe.

Uſe very gentle *Exerciſe*; be not laborious or toyling, but take your *eaſe*; avoid *violent* motion, for it fires the ſpirits, and heats the body, which is very injurious to this Conſtitution.

Frequent *venus* is moſt pernicious.

Cold Baths is profitable, and refreſheth much; by cooling the *blood*, allaying the ſpirits, and concentring them.

Banniſh *anger* immoderate *care*, *peeviſhneſs*

viſhneſs and *fretting*, which diſcompoſeth the ſpirits, heats and waſts them; augments *Choller*, dryes the body, and haſtens old Age.

Refrain *Tobacco* as a very injurious cuſtom; it exaſperates Choler by heating, drying, and evacuating dulcid *Phlegm*; which contemperates, bridles and checks the fury of *acrid bilious* humours.

SECT. XIV.

The Melancholy Conſtitution, *Stated and Cautioned.*

BY *Melancholy Conſtitution*, I here underſtand ſuch a condition of body, as is procured, and moſt commonly is the conſequent of *habituated Melancholy*, or a *melancholy* heavy *Soul*, and a *dyſcraſied Spleen*.

To paſs by the controverſies that might ariſe here from the diſtinction of *melancholly* by the *Galeniſts*, as one of the four *conſtituent* humours: I ſhall take for granted on both ſides, as well Chymiſts

Chymists as them; that the aforesaid causes do beget such a *constitution* or *condition* of body, as may well require a peculiar *Diætetick Regiment*, as an allay or mitigation of those *preternatural Symptoms* that necessarily follow such *Causes*: at least that they may not be aggravated by an injurious course of living.

A *melancholly*, *studious* and *sedentary* life, does much abate and suspend the *emanative vigour* and *activity* of the *Soul*, equally distributed *(geometricè)* amongst the several *faculties*, as the spring of their motion and actions: from which abatement and depression of their power, the *functions* are not *discharged* so exactly and unblamably; but more or less, according to the agravation or *intention* and *remission* of those Causes. Now as the *Spleen* is more eminently the seat of that *passion*; and commonly a part most apparently injured, leading the rest into disorder: We shall appoint such a government, or prudent election and modification of such things comprised in the *Diætetick* part of *Physick*; as may best sute with such a condition of body.

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The *melancholly ſplenetick* perſon, whoſe digeſtive faculties are *debilitated*, muſt feed more tenderly and nicely than another; elſe that *flatulency* and *oppreſſion* (which commonly does attend this condition of body) will be agravated and much more moleſting: For by a groſs and plentiful feeding, are thoſe evils increaſed.

Let not your common *dyet* be of ſuch Meats as are hard and difficult to digeſt; that lie long upon the ſtomach, and require a ſtrong *inciſing ferment* for *ſeparation* and *tranſmutation*: as Meats *long ſalted*, *dryed*, *fryed*, or *broyled*, &c. but keep to ſuch as are *light* and of *facil* digeſtion, that ſoon yeelds in *fermentation*, and is *tranſmuted*, without great labour and trouble. Meats thus diſtinguiſhed, you will find ſet down in the 59, 60, and 61 pages preceding, where you may make election.

If you have a hot and dry coſtive body, uſe *Barley-broths*, with *Prunes*, *Raſins* and *Currans*: and you may eat ſometimes *Pippins*, *Permains*, *Cherries*, *Reſpas*, *Straberries*, and ſuch like good fruits to cool and moiſten.

Take not a *full* meal at Supper, nor *late*;

late; but eat *ſparingly:* And if that be too much, as may eaſily be diſcovered, then forbear Suppers wholly.

Capers, Broom-buds and *Sampire,* are good Sauce; they pleaſe the Pallate, quicken the Appetite, open Obſtructions and help Digeſtion: all which are profitable for this condition of body.

Alſo *Borrage, Bugloſs, Endiue, Cichory, Baum, Fumiterry, Mary-gold-flowers, Violets, Clove-gilliflowers* and *Saffron,* are of good uſe.

Drink *Sider* ſometimes, and ſmall *White-Wine;* alſo *Whey,* if your ſtomach agrees with it.

Keep the body *ſoluble;* your Head will be more free from *pains, fumes,* and *heavineſs:* Alſo the lower Region of the Body will not ſo freequently be diſturbed with *flatulent rumblings, diſtention* and *windy eruptions.*

Cheriſh *Sleep;* it refreſheth the ſpirits, pacifies a troubled mind, baniſheth cares, and ſtrengthens all the faculties: but *tireſome waking* in the night, is a great enemy to a melancholly perſon.

Fly Idleneſs, the Nurſe of Melancholly; but exerciſe often, and follow

low buſineſs, or recreations.

Walk in the green *Fields*, *Orchards*, *Gardens*, *Parks*, by *Rivers* and variety of places.

Change of *Air* is very good.

Avoid *ſolitarineſs*, and keep *merry* Company.

Be frequent at *Muſick*, *Sports* and *Games*.

Recreate the ſpirits with *ſweet*, *fragrant* and *delightful* ſmells.

Baniſh all paſſions as much as in you lies; *fear*, *grief*, *diſpare*, *revenge*, *deſire*, *jealouſie*, *emulation*, and ſuch like.

Opus eſt te Animo valere ut Corpore poſſis.

Give not your ſelf to much *ſtudy*, nor *night-watchings*; two great enemies to a melancholly perſon.

Refrain *Tobacco*, though a ſeeming pleaſant Companion; the *phanſie* is pleaſed but for a *ſhort time*; and the ill effects are *durable*.

SECT.

SECT. XV.

The various Dyſcraſies *or* Paſſions *of the* Soul *in general.*

MAN is made up of two grand Parts, *Soul* and *Body*: the one *Active, ruling* and *governing*; the other *Paſſive, obeying* and *inſtrumental:* The one hath its due *Craſis*, *tranquility* and *placidneſs:* The other due *organization* and *fabrication:* But both are ſubject to diſorder, diſcompoſure, and inaptitude, for the regular performance of their Actions and Offices.

Great diſcoveries have been made of that Part of *Man*, which preſents it ſelf to the *eye:* We have viewed his Fabrick; and I may ſay exactly, Witneſs the *excellent Anatomical* pieces that are *extant*, wherein are diſcovered and laid open all the contrivances of this rare *Machine:* But the *Spring* that ſets all on work; the *intrinſick* mover, the *Soul*, lies much in darkneſs, and acts as it were, behind the Curtain. Whoſe

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deficiencies and *aberrations* are little taken notice of, except in the irregularities of *paſſion*; and then only in relation to *divine* and *moral* rectitude: And therefore in our Phyſical Diſcourſes, I find the Body to be accuſed of infirmity and failing throughout the *Catalogue* of Diſeaſes; and that the *indiſpoſition* of *Organs* to act, is the *ſole* or *main* cauſe of the irregularity and deficiency of the Functions. And that the *hability* of the Soul to act *ad extra*, does depend wholly upon the *capacity* and *aptitude* of the inſtrumental parts.

But I am otherwiſe perſwaded to believe: That as there is great difference of *Souls* in *divine* and *moral* goodneſs; why not then in *natural* abilities and integrity, relating to *health* and *ſickneſs*? And therefore it is very rational to aſſert, that many defects or diſorders in the Functions, and ruinous decayes of the Body, does ariſe and ſpring forth from the *pravity* and *debility* of the *Soul* by its lapſid nature: And that the firſt motions, *ab intra*, or *emanations* of the Soul, are and may be infirm and vitious, when the *Organs* are in their rectitude and aptitude for regular motions.

ons. But to clear this out, and prosecute it to the full; I must ravel into the whole Doctrine *de Anima*, and assert contrary to the old *Philosophy*, (which will be found very erroneous) but that will take up a whole *Tract*, too big for this place; and must be the work of another time. Therefore I pass on.

Passions of mind may be considered, either in relation to what is *divine*, *moral*, or *natural*. Passions respecting the two first, are either *good* or *evil*, as their *object* do's distinguish them: but in the latter they are ill, and produce bad effects, as they in degree are more or less *turbulent*, *violent* and *durable*. What concerns the *Passions* in the two former respects, is not our business in hand; but as they stand in relation to *Health* and *Sickness*; what disorders they produce in the regular *œconomy* of the Body, how the Functions are depraved, debilitated or suspended by them is our task.

The Diseases or *Dyscrasies* of the Soul most *visible*, are the *perturbations* and *passions*, wherein the Soul is put by her *genuine* state of placidness and serenity; and that *æquanimous* distribution

bution of her *energy* into the Members and Parts of the Body, from thence disordered and disproportioned. *Passions* draws off the *Soul* from exercising and executing the *functions* of the Body: For whereas the power of the Soul is *equally* or *proportionably* divided into all the *faculties* in her natural *placed* state and government: On the contrary, when *Passion* is *predominant*, much of that power is drawn away, and expended in the prosecution and support of this *Passion*.

Passions puts the spirits upon several motions: sometimes *contracts* them, as in *Grief*, *Fear*, or *Despare*: Sometimes *dilates* them as in *Joy*, *Love*, and *Desire*: Sometimes drives them *furiously*, as in *Anger*: wherein also the humours are *fluctuating* sometimes this way, and sometimes that way; according to the nature of the Passion, which hath its peculiar *motion* and *current*. And as other Diseases have their *Diagnostick* Signs to distinguish them, and whereby they may be known: So likewise the *Passions* have their *peculiar Characters* of distinction; that it is not difficult to know under what *passion* a man labours.

We judge of other sicknesses very much by the *Face*, what alteration there: So by the *Countenance* we may know what Passion is *predominant*; each putting on a different *aspect*, and presenting it self in another *shape* and *visage*.

Passion in *excess*, although it be the perturbation and *sickness* of the mind; yet it is not confined there, but is *communicated* to the Body, which partakes and shares in the *morbous* effect. If the *Mind* be distempered and discomposed, the *Body* cannot continue in *health*. The *Soul* and *Body* are so interwoven with each other, and *conjunct* in their Operations, that they act together, enjoy and suffer together: They are so linked and conjoyned, as Partners of each others ill and wellfare, that the one is not affected, but the other is drawn into consent; mutually acting, enjoying and suffering until death. Hence it is, a diseased Body makes a heavy drooping mind; and a wounded, disturbed or restless mind, makes a youthful healthy body to decay and languish. Who therefore desires the health and wellfare of the body, must pro-

procure Ease, Rest, and Tranquility of mind.

Ἀδύνατον κακῶς ψυχῆς ἐκούσης,
μὴ οὐ καὶ σῶμα αὐτῇ συνοσεῖν.

That you may the better know, and rightly understand how *passions* of the *mind*, redound and reflect upon the *body* to the decay and ruine of it, and *abbreviating* mans life.

First, Consider that the *Body* without the *Souls energy*, is dead, and moves not at all: by vertue of the *Souls* conjunction with it, and *informing power*; the Body acts with various motions and opperations; and according to the *activity* of the *Soul*, with *organical* aptitude and fitness of the Body, is the exquisiteness and perfection of their operations: The *Soul* then is *Agent*, the *Body passive*, receiving the influx virtue and power from the Soul, who is *Rectrix* and *Gubernatrix*, to whom the Rule and Government belongs. It is evident therefore, since the *Body* cannot act any thing of it self for its conservation, without the energy and assistance from the *Soul*, whose care is for the regulating and moderating the *Body* in all actions *external* and *internal*; then the

diſtractions, *inactivity*, *wandrings*, and *neglects* of the Soul, does tend to the ſubverſion of this due order and government; and conſequently the ruine and diſſolution of the body, which requires a conſtant ſupply of daily reparation, and a *regular tuition* for its ſupport and maintenance.

Now the Soul tranſported by paſſion from its *genuine Craſis* of placidneſs and tranquility, and reduced into a *turbulent*, *unquiet* and *diſtempered* ſtate; is that condition of incapacity and unfitneſs for government for the time being; and many damages ariſe thereby, as in each paſſion particularly hereafter will appear.

In a *threefold* manner the *Soul* is put beſides her ſelf in the regularity of *rectory*, and is incurious of the wellfare of the Body.

Firſt, The *Soul* is either carried away by ſome *delightful object*; as for ſomething vehemently deſired; and deſerting, as it were, the body to follow after that thing deſired and coveted; *extending* her power and ſtrength out of the body, to lay hold, if poſſibly to obtain, and bring within the

Sphere

Sphere and *Circle* of her enjoyment, as in the Paſſion of Love.

Or *ſecondly*, The *Soul* is in *fury* and diſquieted within, by the apprehenſion of ſomething aſſaulting and diſturbing; to which the *Soul* hath a *contrariety* and *antipathy* againſt: as in the paſſions of *Fear*, *Hatred*, *Revenge*, *Anger*: And this diſquietude and diſturbance is continued by repreſentations of their cauſes in the *phantaſie*; which ſtill preſent themſelves to the *Soul*, by way of a freſh *aſſault*, which feeds the Paſſion, and continues the Diſtemper.

Or *thirdly*, The *Soul* is languiſhing, heavy and inactive, altogether *indiſpoſed* to the government and tuition of the body; and perhaps deſirous to be *diſcharged* and ſhake it off, being weary of the burthen; taking no delight in their *partnerſhip* and ſociety, as in *melancholly deſpair* and *grief*. In all which caſes you ſhall find the *Body* to ſuffer great *prejudice* and *detriment*.

In the *firſt Caſe*: When the *Soul* alienates her ſelf, wanders away with a *vehement deſire* to procure and obtain any thing moſt agreeable and delightful,

the *Soul*, as it were, *contracts* her ſelf, and *unites* all her force; ſtands at *full bent* after this beloved; diſchargeth all her thoughts upon it, and ſpends her ſtrength in *deſire* and *longing*; until at laſt ſhe pines away with a tedious and ſtarving expectation, if the beloved thing be not obtained. In the interim the *œconomy* and government of her own *manſion* the Body is neglected; the ſpirits, which are accounted the Souls *immediate Inſtruments* in every Faculty, at leaſt a conſiderable part, is inticed away, and called off from their proper and peculiar *works* and *duty*; perhaps to enlarge and increaſe the *vigour* of ſome other *faculty*, more *immediately* ſubſervient and attending the Souls new deſign and buſineſs; preferred far before a good *concoction*, due *excretion*, *nutrition*, ſeaſonable *reſt*, or what elſe; and thoſe *ſpirits* remaining which have the burthen of theſe duties *incumbent* on them, have ſo ſmall and inconſiderable ſupport and ſupply of *influence* from the Soul, to direct and back them in their performance; that the *functions* are executed *weakly* and *depravedly*, to the

the great prejudice and damage of the Body.

Concoction now is not so good, nor the *Appetite* so quick; the *stomach* calls not for a new supply, as yet not being well discharged and quit of yesterdayes provision: the *stomach* now is weary of dressing and preparing long Dinners for the Body; *Lenten* and *fasting* dayes are its vacation from trouble.

Separation now is not so good; the *excrementitious* and *nutritious* part walk hand in hand together, and pass without contradiction or due examination: the *watch* now is not so strict at the *Ports* and privy passages, to discern what is fit to pass *this way*, and what the *other*, or what to reject and keep out; but *promiscuously* receive what presents it self.

Distribution now is not so good; *Aliment* tires by the way, wanting *spirits* to convey and bring it to its journeys end; and exercise to jog it on through the *angust* Meanders, and more difficult passages.

Sanguification is now degenerated and vitiated; the preceding requisites

and fit *prævious* diſpoſition in order thereto, being wanting.

Membrification or *Aſſimilation* is now changed for a *Cachectick* and depraved habit.

Excretion and *Evacuation* of what is ſuperfluous and unfit longer to be retained in the body; is not ſent away in due time, but ſtayes for a Paſs; the *Governeſs* is now taken up with other matters; neglects due orders and commands to the *expulſive faculty* for their emiſſion.

All neceſſary and wholeſome *Cuſtoms* are now neglected and diſregarded: the Soul too oft is wandring and gadding abroad, and beſt when ſhe is roving from home; but neglects the *airing* of her Cottage, and perfuming it with freſh *ætherian* breath. The Soul is now alwayes reſtleſs and diſturbed; nor ſhall the *Senſes*, her *Attendants*, take their due *repoſe*; but keeps an unquiet houſe at midnight.

In the *ſecond Caſe*: The regular and due *order* of *government* in the Body is ſubverted and changed; when the Soul in the forementioned paſſions, of *Fear*, *Anger*, *Hatred*, and *Revenge*; is diſturbed

sturbed and *alarum'd* by the assault, approach or appearance of some evil or injury: the *Soul* then summons the *spirits* together, and commands them from their common duties; calls them to her *aid* and *assistance*, for security from danger, to repulse the violence offered, or revenge the injury; hurrying them here and there, from one part to another in a tumultuous manner, if the assault be suddain and surprizing: sometimes inward to support the *heart*, to give courage and resolution, which by their suddain concourse and confluence to the Center, causeth great *palpitations*, and almost *suffocation*: or else commanding them to the out-works; into the external parts, to repel the invasion and violence of the evil presenting or approaching, or to revenge the quarrel: the *Hands* and *Arms* then receive a double or trebble strength; the *Muscles* being full and distended with agile *spirits* for their activity & strength in motion. The *Eyes* then are staring full, and stretch'd forth with a croud of *inflamed spirits*, darting forth their fury, and spending their strength upon the Adversary and Object of their trou-

ble

ble. The *Tongue* then is swelled with spirits and big words, that wanting a larger room for vent, tumbles out broken and imperfect speeches, and scarce can utter whole words. The *Legs* and *Feet* then have an Auxiliary supply, and double portion of *spirits* conveighed into their *Nerves* and *Sinews*, to increase their agility and strength, to come on or off. But in the mean time the *Heart* perhaps is almost fainting, so long being deprived of, and deserted by, those lively *vigorous spirits*, which did inhabit and quarter there for its *Life-Guard*, protection and support: but are now called off their *Guard* and common duties, imployed in Forreign Parts, commanded here and there as the *emergent* occasions presents it self to the *Governess* of this *Microcosm*.

In the *third case* mentioned: the due order, government, and necessary execution of offices belonging to the welfare and maintenance of the body, and preservation of life, is neglected and weakly performed.

When the *Soul* being darkned and overspread with a cloud of *sadness*, betakes her self to a sullen *incurious recumbency*

cumbency and retiredness; willing to resign up and cast off the government and tuition of the body; and as a burthen which she now delights not to bear about, begins to loose her hold, who before had embraced and clipt so close; suspending the virtue of her *energy* and vigorous *emanations*; acting faintly and coldly, those necessary mutual performances, without regard to their former friendship, or their future conjunct preservation. The *Body* now begins to sink with its own weight, and press towards the *Earth* the natural place from whence it came. That ætherian spirit which before had boyed it up, and took delight to sport it to and fro; is now ready to let it fall and grovel downwards, to leave it whether it must go. The wonted *pleasures* of their *partnership* and *society*, is now disgusted and rejected: *Food* now hath lost its *relish*, and is become unsavory: *Sleep* which before was pleasant, as a holy day in the fruition of rest and ease, is now composed of nothing but troublesome unquiet *dreams*; linked together with some fighting intervals, to measure out the weary night by. *Exercise*

ercise and ſporting Recreations is now accounted druggery and laborious toyling: unwilling is the *Soul* to move her yoak-fellow, farther then the enforcing *Law* of Nature, and neceſſity commands and urgeth. Their joynt operations which before were duly and unanimouſly performed; are now *ceaſed, abated* or *depraved*, by the *retraction, reluctance* and indiſpoſed ſadneſs of the *Soul* to act: the wonted *vigorous* emanations of the Soul, and her radiant influence upon the ſpirits is now ſuſpended, ſubducted and called back. Theſe miniſtring attending *Spirits* and nimble *Agents*, which at a beck were alwayes ready, agile and active in the execution of her commands; now want Commands to ſtir, and Warrants to act by: but in a *torpid* and *ſomnolent* diſpoſition, unfit for action, and the exquiſite performance of their duties, and in a *ſympathizing* complyance with the Soul, the *excitrix* and *rectrix* of their motions; are ready to reſign their Offices, and give over working; that what they now do, is faintly and remiſly perſormed, with much deficiency and depravation. When the *Soul*

is

is pleased and merry, the *spirits* dance and are chearful at their work; but when she *droops* and *mourns*, the *spirits* are *dull*, *heavy* and *tired*, the *Functions* weakly and insufficiently executed.

From the preceding Discourse may easily be collected; that the *Distempers* and *Alienations* of the *Soul* from her *genuine Crasis* of serenety and quietude, is of great disadvantage to *Health*; for as much as the necessary *Functions* of the Body from hence are disordered and insufficiently performed; these perturbations also, impressing upon the Body various *preternatural* effects; forming the *Ideas* and *Characters* of Diseases upon the *spirits*, are by them communicated, implanted and propagated in the body: likewise the *morbifick* Seeds, and secret Characters of Diseases which lay dead and inactive; are by the *œconomical* disturbance and *perturbation* of mind, *awakened*, *moved*, and stirred up to hostility and action, which otherwise would have layen *dormant*: as by *grief*, *fear*, *anger*; *hysterical passions*, *swoonings*, *epilepsies*, &c. are often procured: and it is evident, and commonly observed by infirm and dis-

diſeaſed people; how paſſion *agravates* and heightens their diſtempers; and according to the *temper* of their *mind* will their bodily infirmities be *agravated* or *abated.*

I ſhall draw up this Diſcourſe into three *Corollaryes*; being the *Epitome* of what hath been aſſerted and aimed at.

1. There is no *perturbation* or *paſſion* of mind, whether little or great; but it works a *real effect* in the Body more or leſs, according to the nature and ſtrength of the paſſion; and by how much the more *ſuddain*, *great*, *often*, and of *longer duration* the paſſion is, by ſo much are the impreſſions and effects worſe, more durable and indeleable. You cannot be *angry*, or *envious*, or *melancholly*, or give way to any ſuch paſſion, but you cheriſh and feed an enemy that *preys* upon your *life*; and you may be aſſured that paſſion makes as great, nay greater alteration within the body, then the change of your countenance appears to outward view, which is not a little; although but a ſhadow or reflection of the inward diſtemper and diſorder: And were it poſſible by any *perſpective* to ſee the alteration

ration and diſcompoſure within made by a paſſionate troubled mind; the *proſpect* would be ſtrange, and much different from that *placidneſs* and *tranquility* of an indiſturbed quiet Soul.

2. Strong and vehement paſſions or affections of the mind too intent upon this or that object, whether *deſirable*, and to be enjoyed, or *formidable*, and to be avoided; *alienates*, *ſuſpends* and draws off the wonted *vigour*, *influence*, and preſervative power of the Soul due to the body; whereby the *functions* and neceſſary operations are not duly and ſufficiently performed, but *intempeſtively*, *remiſſly*, and *weakly*: Nor is the dammage onely privative, but alſo introduceth and impreſſeth upon the ſpirits a *morbifick Idea*, which is *ens reale & ſeminale*, producing this or that effect, according to the nature and property of the *Idea* received, and aptitude of the recipient ſubject. *Phanſies* and *Idea's* are let in naked, but they ſtreight are inveſted and cloathed in the body, have a real exiſtence, and are *entia realia*; though at firſt conception but *entia rationis*: as the longing of a *pregnant* Woman, being but the

Idea

Idea of a thing in her mind, begets various and real distemprs in her body, if not soon satisfied; and sometimes *characterized* upon the *Embryo* in the Womb. Likewise a good stomach is taken off its meat suddenly, by the coming of some unwelcome bad news; the appetite is gone, now the *Soul* is *disquieted*, and the Body really affected and altered: Let this sad *tydings* be contradicted, and the Soul satisfied of the truth to the contrary; it sets a *new impression* upon the *spirits*, they strait are *cheared*, *lively* and *active*; the stomach calls for meat and drink, and the faculties restored to their wonted operations. Whereby it appears, the two passions of *joy* and *grief*, as they are *opposite* in their *objects*, so are their effects wrought in the Body, as far distant and different.

3. A *cogitative* or *contemplative* person to intent alwayes, or unseasonably employing the mind seriously and eagerly either in *real* or *fictious* matters, *fabricating Idea's* upon the spirits; disturbs and hinders other necessary offices and opperations conservative of being, enervates and weakens their performance

formance in duty, impares *Health*, and haſtens *old Age:* but thoſe that live moſt *incurious*, and void of *ſtudious* thoughts, too *ſerious* cogitations, and *diſquieting* paſſions; preſerve the ſtrength of Nature, and integrity of all the Faculties; protract the *verdure* and *beauty* of youth, *much longer* from declenſions and decay: for by how much the *rational faculty* is over buſie, diſturbed and intempeſtively exerciſed; drawing the *full vigour* of the Soul into the diſcharge of that faculty, and robbing other inferiour functions of their *neceſſary influential* ſupply, and *emanative* power from the *Soul*; by *ſo much* the other *faculties* are impoveriſhed and abated; their executions more *languid* and *depraved:* and therefore it is a *cloſe* Students life, a *careful* or *paſſionate* mind, diſpoſeth to, and introduceth many infirmities; *enervates* and *debilitates* nature, *abbreviates* and ſhortens her courſe.

SECT. XVI.

Perturbations *or* Paſſions *of the* Soul *particularly.*

Of Anger.

THis Paſſion is a great Diſeaſe, if we conſider the *preternatural effects* and *alterations* it maketh: for the *functions* of the body are *diſordered* and *diſcompoſed* by it, and the whole man changed from what he was. In giving judgement upon Diſeaſes, ſo much worſe is that perſon to be accounted, whoſe *alteration* is *greater* from what he was in a ſtate of *health*; and as the *functions* perverted are *more* in number, and *ſuperior* in dignity.

This *Diſeaſe* does not take up one *particular* part for its quarters; but it ſeaſeth the *whole* Man. All the Faculties are diſordered, and every *part* is diſcompoſed and diſturbed. Take a

view of an *angry* Man; or rather a Man in the *fury* and *perturbation* of *Anger*: his *Reaſon* is ſuppreſt or ſuſpended; he acts not rationally, but as a *mad* man: his *face* is changed; his *eyes* ſtaires and ſparkles; his *Tongue* ſtammers; his *Heart* pants; his *Pulſe* beats high and quick; his *Breath* is almoſt gone; the *Blood* and all the *Humours* boyl; and the *Spirits* are agitated to and fro by *guſts* like an impetuous Wind; he *trembles* all over, and this *ſtorm* ſhaketh the whole *Fabrick* of mans body.

Surely this is a *great Diſeaſe*, that thus diſcompoſeth, and puts the *whole man* out of frame and order: ſuch ſtorms as theſe do much weaken and *enervate* the ability of the Faculties; diſorder their regular performance and diſcharge of their Offices; but more eſpecially infirm *Parts* are made ſenſible of the prejudice, and *cholerick* lean bodies. An *inflamation* of any *particular* part is a great Diſeaſe; but *Anger* is an inflamation of the *whole*; and were this diſtemper to continue *long*, a man were in as much danger of *life*, as in the higheſt *Feaver*. Therefore take the *Poets* counſel.

Principiis obsta ——
— *Ne frena animo permitte Calenti.*
Stat.

Fear.

Fear whether *ſuddain* and violently ſeazing, or *gradually* approaching and threatning an evil to come: both enervate and debilitate Nature.

Fear ſuddainly ſurprizing, chaſeth the *ſpirits* to and fro from their reſidency and faculties, ſometimes *compreſſing* and driving them to the *heart*, cauſing violent palpitations and ſuffocation: or *ſcattering* them from the Fountain of Life, into the external parts, making a diſſolution almoſt to *exanimation*.

Such frightful *ſurprizes* as theſe, are very dangerous, and ſeldom happen, but they leave ſome ſad *Characters* and *Impreſſions* behind. Againſt this *fear* there is no remedy, having ſurprized and ſeized the Perſon before *deliberation* can *interpoſe* to prevent it, or preparation made couragiouſly to meet, or valiantly to ſtand againſt this ſhock of *terror*.

Etiam fortes viri ſubitis terrentur. Tacit.

Fear that gives warning before the evil

evil comes: and threatens as yet afar off: that *Soul* which then yeelds up her *courage* and ſtrength of reſiſtance, is *diſarm'd* by her own *phanſie*, and *vanquiſhed* by her ſelf: is conquered with nothing in *Being*, but with the *fear* of ſomething that *may be*. The evil, although to come, and poſſibly may be prevented and *never come*; yet it is made a *preſent* calamity: the ſuggeſtions being received, and the *Soul* ſinks under them; make a *preſſure* upon the Soul as really afflicting as the evil it ſelf.

Multos in ſumma pericula
miſit timor ipſe mali. Luc.

Such *fears* as theſe ought to be chaſed away, and manfully reſiſted; that which *may be*, is as far from us ſometimes as that which *never ſhall* be. The fear of things that *never* come; are ten to thoſe that come to paſs.

Quid juvat dolori ſuo occurrere?
Satis citò dolebit cum venerit. Sen.

As *Anger* ſwells the *Soul*, and thruſts forward the *ſpirits* into the exterior parts, to oppoſe and to revenge the ill: On the contrary, *Fear* makes the Soul to *ſhrink*, and the *ſpirits* to give

back. By this contraction of the *Soul*, her wonted *vigorous emanations* in all the faculties are ſuſpended; whereby the functions of the Body are remiſly and depravedly performed: the *ſpirits* retire inwards, the *face* grows pale, wan and thin; and the *Soul* pines and languiſheth with the *apprehenſion* of a ſeeming future *evil*, and the proſpect of a *dubious impending fate*.

Plura ſunt quæ nos terrent quam quæ premunt; & ſæpius opinione quam re laboramus.

What if the evil threatned be too great for you to encounter with now: yet either your power may be *enlarged* before it comes; or that may be *leſſened* and *reduced* within the compaſs of your *ability* to reſiſt, and power to contend with.

Quicquid humana ope majus eſt,
Dius permitte curandum. Symach.

Care.

Care is a mixt *paſſion*, made up of *Deſire* and *Fear*. There is in *Care* a deſire of *getting*, and a fear of *loſing*: the anxiety between theſe two, *enervates*

vates and weakens the ſtrength of the *Soul:* ſhe ſpends her ſelf in *projection* to *acquire* and get: and labours continually alſo under the *fear* of *loſs:* either of that *already gotten,* or of that which is in *poſſibility,* and *likely* to be obtained.

Being thus diſquieted, and alwayes in an unſatisfied condition; the Body is enfeebled and checkt from thriving: *Meat* and *Drink* will not nouriſh, if they be not changed duly, in the digeſtions, and *aſſimilated* into the ſubſtance of the Body, by the *energy* of a vigorous Soul, in a placid ſtate of government; not drawn off *unſeaſonably* and conſtantly, with *perplexing* thoughts. Alwayes plodding in *mind* is not good: if your *purſe* gains and thrives by it; I am ſure your *body* looſeth and grows worſe. The *Poet's* advice in this condition is good ſometimes, being diſcreetly uſed.

Nunc vino pellite curas. Hor.

And another well admoniſheth from *perplexing* your ſelves with future contrivances and proviſions:

Hodierna cura tantum;
Qui cras futura novit? Anacr.

An indisturbed free *mind*, not *loaded* with the thoughts of many years to come, but bearing onely the burthen of the *day*; holds out much longer, and preserves the faculties in strength and vigour: but *immoderate* care, and a *thoughtful* life, wears out the faculties much sooner; *tires* the spirits by denying them their due times for refreshment, rest and ease; disables them from duty, and the true performance of their Offices; heats and wastes the *spirits*, and *exsiccates* the nutritious juces of the Body; which changeth a fresh countenance into *paleness*; degenerates a good Constitution, and pines the Body: but most injurious to *thin*, *lean*, and *cholerick* Persons. Those too much thus addicted, and cumbred with careful thoughts, may sometimes imitate this example for a Remedy.

Nunc potemus læti jucunda confabulantes;
Quæ vero post erunt, diis sint curæ.
Theog.

Revenge, *Jealousie*, and *Envy*.

These Diseases of the *mind* are as painful

painful Ulcers, continually lancinating, corroding or inflaming: they gnaw and eat like a *Cancer*; they take away the nouriſhment from *food*, and refreſhment from *ſleep*: the anguiſh of theſe *ſores*, render every thing unpleaſant and unſerviceable for the wellfare and ſupport of the Body: ſo that theſe *ſickneſſes* of the *mind*, make the *Body* to pine and languiſh, introducing a ſecret Conſumption, waſting the Spirits and nutritious moiſture, and enfeebling all the faculties.

Revenge (beſides the trouble and diſquietneſs of ſpirit) expoſeth a man to a *greater miſchief*, then what he hath received. *Multis ſe injuriis obiicit, dum una dolet.* Sen.

Jealouſie is a ſecret tormentor, that gauls the *mind* with continual *ſuſpition*, and raiſeth *ſuggeſtions*, that afflict the Soul with *anxiety* and *reſtleſneſs*.

Envy is a *Wolf* in the Breaſt that muſt be ſatisfied, or it ſucks the *blood*, and feeds upon the *vitals*. This *Diſeaſe* pines and ſtarves a man in the midſt of *plenty*: and he *withers* away in the *Sunſhine* of anothers proſperity.

Invidus alterius rebus marceſcit opimis. Hor.

Theſe

These *perturbations* and *Diseases* of the *mind*, will not let the *body* thrive; for if that be *sick*, the Body cannot be in *health*.

Love and *Desire.*

These two, although they seldom go alone; and *desire* follows close at the heels of *Love*: yet they may be separated and distinguished thus. *Love* is a delight, complacency and suteableness with the thing loved.

Desire, is the longing for, or stretching forth of the *Soul* to obtain, procure and bring into enjoyment. *Desire* gives *wings* to the *Soul*, and seemingly transports and brings her to the thing desired: so that all her strength is spent in *out-goings* and *stretchings forth* to obtain and joyn with the object of desire.

—*Quò non possum Corpore, mente feror.* Ovid.

Love and *Desire*, being inordinate and impetuous, seldom goes alone, but is attended with other Passions: as *Hope*, *Fear*, *Melancholly*, *Despair*, one or more for their consorts, with which the *mind* is *racked* and *torn*; and variously affected

affected as the several *Passions* acts their *Parts* by turns. Sometimes *Love* is *bold* and *venturous*; at another time *cowardly* and *fearful:* sometime *hoping*, and sometimes *despairing*; sometimes *brisk*, and sometimes *sad* and *heavy*. So that the *Soul* is tossed up and down, and filled with the disquietness of successive mixt Passions, attending upon *Love* and *Desire*.

Nor is the *Soul* onely disturbed and hurried away by this Passion of *Desire*; but the *Body* also is restless and unquiet: going from one place to another; being not satisfied *Here*, turns away, hoping to find more content *There*. *Desire* is very sollicitous and troublesom, and importunate at *unseasonable times*; so that the *bed* does not give *rest* and *quiet* sleeps, but is tossing and turning there from *side* to *side:* and when *up*, cannot *stand* still, or *sit* still; this thorny desire is alwayes *spurring* on from one place to another; but which way to take, this giddy *Passion* cannot well resolve: notwithstanding these *perplexities*, the *doubts* and *difficulties* of obtaining, the *Soul* is led away with an *ignis fatuus* of fervent zeal; deserts her own

own *mansion*, the Body, and follows after with an eager prosecution of *enjoying*; never at home but as a *Prisoner*, and Prisoners are but bad house-keepers: the *body* needs must languish and *decay*, when the Soul thus delights and strives to run away.

By the continuance of these Passions *interfering* and *complicating* with each other; the regular *œconomy* and *tuition* of the Body is neglected; that decayes, grows lean and consumptive: the *face* grows pale, the *appetite* abates, and *sleep* departs, or is but short and interrupted with troublesome *dreams* and *wakings*: the vigour and strength of the faculties is *spent* in *desiring*, and by the *disquietness* of the other attending *Passions*.

For a remedy and check to the *impetuousness* of this inordinate affection and immoderate desire; take these *considerations* to calm, allay, and regulate your passion.

First, That you cheat your self in setting too *high* a *price* upon the *object* of your affections, and lay out more in *expectation* then the *income* of your desire obtained can possibly make a return: that

that it is far greater *in non habendo*, then it will be *in fruendo*; it will be much less when you have, then it seems to be now you have it not.

Secondly, That the *Delirium* and fervency of your desire, does not hasten the accomplishment of your aymes, but rather *retards* or *frustrates*: for the extremity and strength of *passion* debilitates and suppresseth *Reason*, the chief contriver and manager of your design; puts you upon *inconsiderate*, *immature* and *rash* attempts; and makes you more *unfit*, *incapable*, and *unable* to effect your purpose; for *Passion* is always *spurring*, but *Reason* hath its *stops* and *pauses*, keeps due times for onsets and progress.

Thirdly, That prudent and vigorous *action*; not innane hungry *volition*, or thirsty *desire*, though ever so great, can acquire the satisfaction of your hopes.

Fourthly, That the *ardency* & *heighth* of *desire*, will not *imbetter*, *sweeten*, or add to the heighth of your *enjoyment*, but rather *abate* and lessen it in your account and esteem: for what thing soever you purchase, and are mistaken and deceived in, you will not value at that

rate

rate you *first prized* it, but at the worth you *now find* it. Vehement and lofty desires screw you up to such a heighth of expectation, *mountain high*; but you must descend into *fruition*, that's low as the *valley*; and when you find your self in a *bottom*, and your *Sails* not so filled and puft out, as formerly by the fresh gailes and blasts of a strong desire; your top-sails then begin to *flap* and *flag* when you come in to the still calm of *fruition*, and your lofty spirits and high thoughts will *lower amain* when you Anchor in the *Harbour* of *Enjoyment*: for in *appearance* it was great, when at a distance seemingly; but now you are come *nearer*, it is much less and *inconsiderable really*; and what swelled you full in the *prosecution* of attaining; will not fill you now with *satisfaction*, but prove *aery* when you grasp it, and soon emptied in enjoyment.

Non ea jam mens res habenti, quæ desideranti erat.

Fifthly, That *statutum est*, it is appointed you *must*, or you *must not* obtain the thing desired; which to a *rational creature*, is sufficient without other Arguments, to *qualifie*, moderate and *blunt* the keen edge of *desire*, and *curb* the violence of an impetuous affection: but not

not to *cowardise*, *daunt* or *stop* a laudible active prosecution, to attain a *noble*, *vertuous* and lawful end, with a *moderate submisive* desire.

——*quisquis in primo obstitit*
Repulitque amorem, tutus ac victor fuit.
Sen.

Qui blandiendo dulce nutrivit malum,
Serò recusat ferre quod subiit jugum.

Melancholly, *Grief* and *Despair*.

These *Passions* being neer alied, we may rank them together, as the *Companions* and *Attendants* upon *adversity* and *misfortunes*: whose properties are to *rob* and *steal* away from the *Soul*, that *vivacious* enlivening *power*, which roborates and quickens all the faculties in the Body. When these *Passions* are predominant, the *energy* of the *Soul* is abated, and all the *functions* insufficiently, weakly and depravedly performed.

A dark Cloud of *Melancholly* overspreading the *Soul*; suffocates & choaks the *Spirits*, retards their *motion* and *agility*, darkens their *purity* and *light*: these instruments in each faculty being thus disabled, their offices in every part of the

the body are *faintly* executed, whereby the whole body *decayes* and *languisheth*: witness the common symptoms of a dejected sad condition: a *pale thin* face, *heavy dead* eyes, a *slow* weak *pulse*, loss of appetite, *weakness*, *faintness*, *restlessness*; a weight or compression about the region of the *heart*, with continual *sighing* or *palpitation*: these are the *effects* wrought in the Body, by *Melancholly* and *Grief*, which are to be avoided as great decayers of Nature, and great enemies to *Beauty*, *Health*, and *Strength*.

Hope, Joy and *Mirth.*

But embrace and cherish these, as the *supports* of your *life*; which raiseth the *Soul* to the highest pitch, and stretcheth forth her *power* to the *utmost*. These enlivening affections are the greatest friends to, & preservatives of *health* and *strength*. In this *serene* state of the *Soul*, all her endowments and abilities are advanced, both *rational*, *sensitive* and *natural*: the pleasantness and delight of the *Soul* puts the *spirits* upon activity, and excites them to a vigorous *operation* and *duty* in all the functions: preserves *youth* and *beauty*, makes the body fresh, plump, and fat, by expanding the spirits into the external parts, and conveighing nutriment to repair and repleniſh the utmost borders and confines of the Microcosm.

——— *dum fata sinunt vivite læti.* Sen.

FINIS.